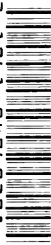
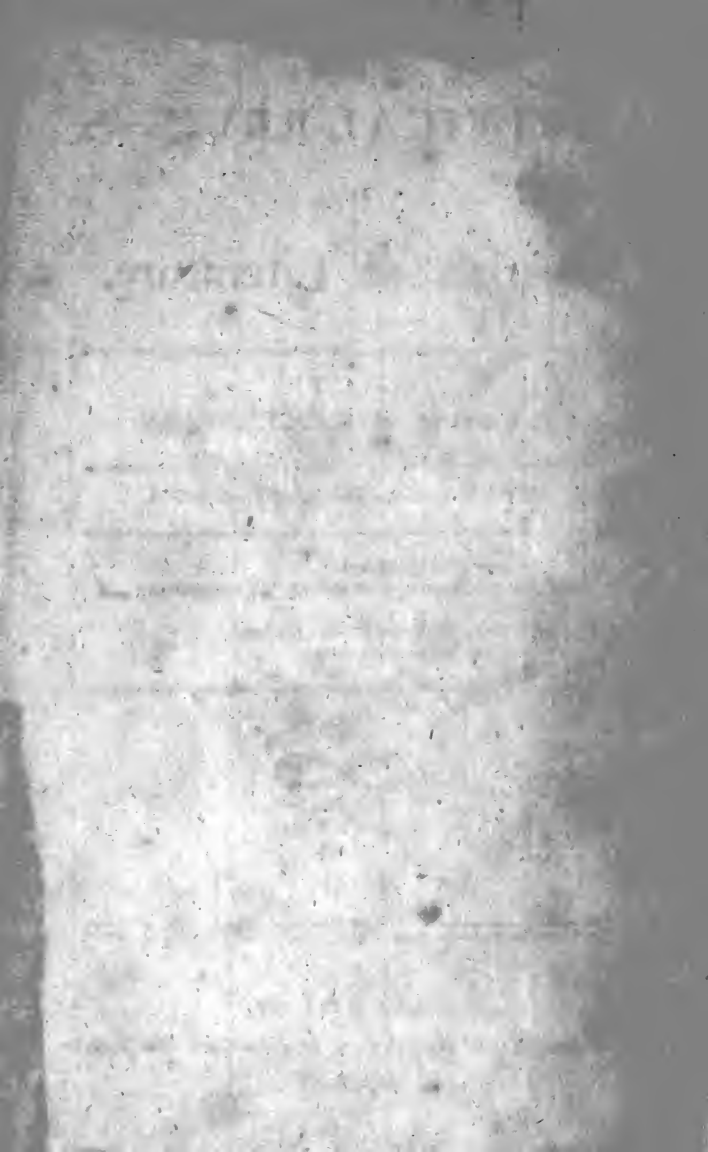


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John Arol



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THE
CRITICAL REVIEW:

177

OR,

Annals of Literature.

B Y

A SOCIETY of GENTLEMEN.

VOLUME the SEVENTEENTH.

——— *Nothing extenuate,
Nor set down aught in malice.* SHAKESPEAR.

*Ploravere suis non respondere favorem
Speratum meritis*———

HOR.

(1769 Jan-June)



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CRITICAL REVIEW

OF THE

A SOCIETY OF CRITICISM

VOLUME 17

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A R T I C L E S

IN THE

SEVENTEENTH VOLUME

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THE CRITICAL REVIEW.

For the Month of *January*, 1764.

ARTICLE I.

*An Enquiry into the Nature and Tendency of Criticism, with regard to
the Progress of Literature. Part IV.*

Thus long succeeding critics justly reign'd,
Licence repress'd, and useful laws ordain'd.

POPE's Essay on Criticism.

IN my last essay on this interesting and important subject *, I brought down the history of literature to the reign of king Henry IV. This monarch acquired sovereign power by perfidy, and supported it by despotism—possess of courage, but destitute of religious principles and virtuous affections. William of Wickham †, whom I had occasion to mention in my last, adorned this æra by his munificent institutions. This illustrious prelate was no sooner delivered from the persecution of his enemies, than he formed and executed his noble plan for two colleges, at Winchester and Oxford. The laudable design of those excellent seminaries was perpetually to provide for the maintenance and instruction of 200 scholars, to be educated in a regular discipline, and conducted from the first elements of letters through the whole circle of the sciences. —The statutes are drawn up with that judgment and precision, that they have since served as models of the kind—and indeed, when we view these admirable institutions, we know not whether most to admire the capacity and prudence, or to re-

* See Critical Review for July last, p. 1—6.

† See an Account of the ingenious Dr. Lowth's Life of William of Wickham, in Critical Review for June, 1758, p. 449.

were the exemplary beneficence, of their liberal founder ; certain it is, that he was possess of extraordinary talents and abilities, and distinguished for his moral and social virtues. He improved the state of oratory, and propounded public business, in a clear and natural elocution. The university of Oxford justly acknowledges him as one of her first and best patrons, and posterity, as long as the English nation exists, must revere the memory of this respectable personage, who, in the times of ignorance, darkness, and error, was so enlightened with true knowledge, inspired with such generous sentiments, and animated with such a patriotic ardour, as to form and execute a plan so well adapted not only to rescue learning from oblivion, but also benignly to support it for the service of future ages—an example worthy of imitation !——What chiefly distinguishes this period is the genius of the celebrated Chaucer, who revived the true spirit of poetry, and raised the honour of the sacred nine, from that degenerate state in which they had been so long involved. Animated by his genius, each muse, (as the poet expresses it)

“ Starts from her trance, and trims her wither'd bays.”

POPE.

A person of taste and sensibility is peculiarly pleased with viewing the first dawn of genius and literature, and tracing the gradual progress of the polite arts from their original antiquity. Chaucer is justly esteemed the father and first reformer of the English language——the first who introduced invention into our poetry——moralized the British muse—and attempted to render virtue amiable, by cloathing her in the veil of fiction——the first who excelled in painting the familiar manners with admirable artifice—and gave the English an idea of humour. A certain critic of the present age * wishes that Chaucer was more generally and attentively studied—he laments that so excellent a writer seems rather to be valued on account of antiquity than esteemed for his poetic genius—and his compositions looked upon as rather calculated to gratify the researches of the antiquarian, than the taste of the critic—when the voice of truth and impartiality must acknowledge, that there is such true humour, pathos, and sublimity, in the productions of this *original* genius, as more refined ages could hardly equal. His works are very numerous, and have passed through several editions. As a proof of their extraordinary merit, the most celebrated poets of our nation have not disdained to cloath them in a *modern* dress, as a debt in justice due to so illustrious a predecessor. He was pos-

* See Mr. Warton's Observations on Spenser's Fairy Queen, in Critical Review, vol. xvi. p. 219.

test of acute talents, and extensive erudition. A vein of sprightly humour, an inexhaustible fund of good sense, freedom of thought, and facility of expression (with a strict adherence to the rules of nature) characterise his writings. Though his versification may not seem harmonious to the refinements of modern taste, yet there is an elegance, mixed with melody—something natural, pleasing, and agreeable—a variety of characters are described with justice and humour. Dryden (whose critical talents were superior to any of his age) asserts that Chaucer, as a poetic genius, excels Virgil, and stands in competition with Homer. In a word, he was (as a certain biographer terms him) the *Morning-star* of this art; for, as we descend to later times, we can trace the progress of English poetry from this great original to its full blaze, and perfect consummation in Dryden and Pope. Certainly with those allowances which candour will naturally make for the rude and imperfect state in which Chaucer found the English language, we must, in justice, acknowledge, that he was possessor of an uncommon genius, which enabled him to strike out such new scenes—and contribute greatly to the regulation of taste, and the improvement of literature. Had he lived in an age when the English language was arrived at that state of purity and refinement which characterises the modern times—had he enjoyed the inestimable advantage of civil and religious liberty, which distinguishes our present happy constitution—gives full scope for the display of talents—and the free exercise of the intellectual faculties—had these favourable circumstances concurred—doubtless his genius would have shone with more resplendent lustre, and his abilities have met with that universal regard which they so well merited.—However, it must be owned, for the honour of that epocha, in which he *did* exist—that his extraordinary merit was *not* entirely overlooked—though his contemporaries, in general, saw through the medium of ignorance and error, prejudice and superstition.—His superior abilities were revered by personages of rank and discernment, by whose patronage he approached the splendour of the court. The reign of king Edward, III. was glorious and successful. This monarch had a taste for the arts, and, like the antient hero, was equally formed for the camp and the cabinet. Genius exerted itself not only in France, but also in the more distant regions, particularly in the East. This discerning prince conferred many signal marks of his favour on Chaucer, had a due sense of his merit, and rewarded it accordingly. On the accession of king Richard II. he was patronized, but forfeited the royal favour by his unhappy connections with John of Gaunt, duke of Lancaster. On the death of this ambitious personage, Chaucer withdrew into

privacy, and spent the two last years of his life in rural retirement. During this interval, king Richard II. was deposed, and Henry of Lancaster advanced to the throne. 1400. Gower (cotemporary with Chaucer) merits a place in the history of literature, on account of his poetical talents. An eminent modern writer * considers him as the first who may properly be said to have wrote English; but Cibber asserts that poetry owes him few or no obligations. Certainly his moral character lies under the most detestable of all imputations—that of *ingratitude*. Chaucer enjoyed the friendship of many persons eminently distinguished for their literary talents, particularly Petrarch, the celebrated Italian poet, and refiner of the language. Dante Alighieri also successfully caressed the muses in Italy. Langland (an allegorical satyrical) about this time flourished in England: he was not void of poetical genius. Lydgate may properly be classed among the legendary poets. He is an inanimated writer, though he may be read with some degree of pleasure, as he made considerable improvements in the rude and imperfect state of English versification. Hardyng's elaborate compilations are a proof of that hebetude of genius, which is inconsistent with the sallies of invention. The spirit of the muses seemed now to subside—the genius of poetry began to decline, and relapse into its original barbarism. The judgment and imagination of Chaucer degenerated into the rusticity of Robert of Gloucester. When we reflect on the *complication* of talents requisite to form a *perfect poetic genius*, we shall not be surpris'd that so *few* have excelled in this art. A truly *poetic genius* doth not imply the mere talent of versification—but that glorious *enthusiasm* of soul—that “*fine frenzy*” (as Shakespear emphatically expresses it) “*rolling from heaven to earth, and from earth to heaven.*”——Besides, when we reflect on the diversity of nature's gifts, and that she very seldom unites a complication of excellent talents in one and the same person; we shall not wonder that Greece can only boast a Homer—Rome a Virgil—England a Milton—and Italy a Tasso. It is observable, that, in the times of Chaucer, the poets were cherished by the beams of royal patronage; and, though the force of nature may sometimes burst through all obstacles, yet the flowers of genius and fancy will always open and display their beauties in proportion to the genial rays by which they are enlivened. Though Milton and Fontaine did not enjoy royal patronage, yet they were exempt from that state of precarious *dependance*, which precludes a free exercise of the intellectual faculties.

* Mr. Samuel Johnson.

From the beginning of the reign of king Edward the first to this period, Christendom was divided by two schisms. Factions, intrigues, and intestine commotions characterise the ecclesiastical, as well as the civil, history of this æra. The principles of Wickliff now prevailed. It is remarkable that he was the first who had the courage not only to attack the temporal encroachments of the sovereign pontiff, but also to strike at the foundation of the papal hierarchy—the first who made a noble stand against the vice, corruption, and superstitious errors, of that age—who had the manly fortitude to stem the rapid torrent of popular prepossessions and prejudices—to rise superior to those erroneous opinions, false principles, and absurd tenets, which characterise the Romish superstition—derogate from the dignity of human nature—disgrace the annals of history—and are diametrically opposite to the pure principles of Christianity.—Wickliff made an uncommon proficiency in all the literature of the age, and obtained the chief rank in philosophy and divinity. He was enabled by the light of knowledge to oppose transubstantiation, the supremacy of the pope, and to fix Christianity on its real foundation. To him we owe the first hint of the *Reformation*, which was, at length, happily effected. Persecution is the inevitable fate of all *Reformers*, in every age—and he, at least, must expect to “*pass under the rod*,” who was the first in Europe that dared to question the truth of those tenets which had been held sacred and inviolable for many ages.—No wonder, therefore, that the tide of persecution ran high against him—his doctrine was suppressed, and his adherents expelled from the university of Oxford.—Yet, notwithstanding all opposition, his rational sentiments gained him many proselytes, not only among persons of inferior station, but also among many of considerable rank, distinction, and influence, who strengthened his party by espousing his cause—so that this sect became very formidable, and their tenets extended to Bohemia, where they produced mighty commotions and signal events. The papal power, which, in the former reigns, arose to such an exorbitant height, was now on the decline. The pontiffs long preserved their authority, till at length the progress of science, gradually enlightening the mind, diminished their power. The eyes of the nation were opened; Great Britain—the Northern kingdoms—great part of Germany—and the United Provinces, rejected the yoke. A liberal spirit of patriotism animated some illustrious personages to rescue this island from that servile subjection, in which it had been involved through the oppressions of the pope, on the one hand, and the barons on the other, though it must be owned a regular and equitable plan of liberty was not yet established—a kind of Polish aristocracy prevailed,

prevailed, and though the monarchs were not absolutely despotic, yet their subjects did not enjoy freedom.

A. D. 1413. From the small number of eminent literati that flourished at this period, it appears, that the sciences were in a declining state. The arts languished, and learning degenerated. Some divines and historians appeared, who were not destitute of abilities, though their talents do not entitle them to any high rank in the temple of Fame. With regard to *History*, indeed, (that entertaining, improving, and useful branch of polite erudition) foreigners *long* reproached this island as defective—and perhaps *justly*—for many causes concurred to damp the spirit, and retard the progress, of literature in those dark and distant ages—France, Spain, Italy, Holland, and even the more uncivilized nations of the north, piqued themselves on having historians who rivalled the most celebrated writers of antiquity—but Great Britain *now* lies no longer under this imputation. The names of Smollett, Hume, and Robertson will shine with distinguished lustre in the annals of *modern history*—and be more than sufficient to rescue this island from that invidious reproach.—*Cedite Romani—Cedite Galli, &c.* The study of mathematics was not totally neglected at this æra. Bradwardin, archbishop of Canterbury, was universally acknowledged to be the best mathematician of his age. It is to be wished (on account of the excellence and utility of this branch of knowledge) that it was more generally and attentively cultivated, as it enables the human mind to enter into the nature of things—form just ideas of their principles—refines the ideas, and regulates the taste.—The freedom of our constitution now gradually encreased. King Henry IV. gained a greater ascendant over the barons than any of his predecessors had done, and Boniface VIII. was the last pope that exercised a temporal authority over the jurisdiction of princes.—Ambition peculiarly characterises king Henry V. his martial valour endeared him to his subjects, and the signal victory at Agincourt immortalizes his military fame in the annals of history. This monarch was possessed of great abilities, which enabled him to derive the same advantages from the civil commotions of France that Alexander the Great did from the dissensions of Greece. The feudal governments were reduced to a system—the civil law was studied, which diffused a salutary influence on taste, and the regulations of policy. In the succeeding reign (king Henry VI.) an event happened, which re-invigorated the spirit of literature; for (in 1453) Constantinople was taken by the Turks, and the Greeks (among whom some remains of learning were still preserved) being scattered by these barbarians, took shelter in Italy, and imported, together with their admirable language, a tincture of their

their science, and their refined taste in poetry and eloquence. The purity of the Latin tongue was revived about this time; the study of antiquity became fashionable, and consequently a literary spirit gradually diffused itself through every nation in Europe—The art of printing (invented soon after) facilitated extremely the progress of all those improvements, and many circumstances concurred to effect a happy revolution in favour of the arts, sciences, belles lettres, and commerce. Chicheley and Waynfleet merit our applause, not only on account of their learning and abilities, but also on account of those excellent seminaries which they instituted to promote the cause of literature. All-Souls bears honourable testimony to the former, and Magdalen College (in Oxford) to the latter. Nor ought due praise to be withheld from this monarch himself, to whose royal munificence King's College, in Cambridge, owes its foundation. His successor (king Edward IV.) was distinguished for fortitude and intrepidity, sagacity and penetration—but, like all his ancestors, his martial valour was not tempered with true heroism, nor his courage attended with that real magnanimity which inspires the mind with liberal sentiments and generous principles. The arts were now in a declining state. Painting was little cultivated during this and the succeeding reigns, till the accession of the house of Tudor. The short reign of king Edward V. renders it unnecessary to enter into the characteristics of his administration, which was soon terminated by the sanguinary spirit of Richard III. a *caricatura* of the same race*—the most cruel and unrelenting tyrant that ever sat on the English throne—destitute of every tender emotion—every social sentiment. His governing principle was *ambition*—but it was a *savage*, not an *heroic*, ambition—though it must be acknowledged that he seldom deviated from the rules of justice——He enacted salutary laws, and established wise regulations. Certain it is, Europe was not yet humanized from the savage manners of those northern barbarians by which it had been over-run, and, from the conquest of England by William of Normandy, to the period of which we now treat, the reign of every prince was marked with such acts of cruelty or perfidy, as fix an indelible stain on their characters. This was the case with all the neighbouring nations, which seem to have been ruled by princes of the same family and complexion, without imbibing any tincture of the liberal arts (which expand the faculties of the soul, refine the ideas, enlarge the mind, and inspire it with noble sentiments). They were wholly engaged in the prosecution of war, and ob-

* The last of the Anjevin race, surnamed Plantagenet, who had swayed the English sceptre 330 years.

forbed in the vortex of superstition, than which nothing can be more fatal to the cause of polite literature and intellectual improvement. The annals of history clearly evince that the arts and sciences flourish not in the tempests of war, or in the thunder-storm of martial explosions—not in the earthquake of civil commotions—nor in the high wind of superstitious bigotry (which, like a rapid torrent, overflows its banks, and makes all opposition fall before it) but in the still small voice of harmony and union, peace and tranquility. It may be said, the warlike reigns of king William and queen Anne produced many eminent writers and distinguished artists:—true—But let it be remembered, the external confederacies then formed did not affect our internal repose—This island was happy in the enjoyment of domestic tranquility—animated by an almost uninterrupted series of success, and the trophies of victory.—The lion and the lamb, the leopard and the kid, lay down together.—but how different was the case in that period of which we treated above?—a civil-war had raged for thirty years—this kingdom was distracted with intestine divisions, and factious insurrections, which, after having cost the lives of above one hundred thousand Englishmen, was, at length, happily terminated by the battle of Bosworth.—It is observable, the period in which the people of Christendom were the lowest sunk in ignorance, (and consequently in all those disorders attendant on a degenerate state) may justly be fixed at the 11th century, about the age of William the Conqueror. From that æra the sun of science, beginning to re-ascend, threw out many gleams of light, which preceded the full morning, when letters were revived in the 15th century. 1485. In the early ages every emotion of the heart was absorbed in superstition, and, in the expressive language of the poet,

“ A second deluge learning thus o’er-run,
And the monks finished what the Goths begun.”

POPE.

Thus have we pursued the history of literature through a series of many barbarous ages—through the mists of superstitious ignorance, and the obscurities of monkish paganism—till we at last discern the glimmering of science, the dawn of taste and learning, animated by the salutary regulations of civil policy. Illuminated by these radiant beams, we have now the prospect of greater certainty in our literary history—A more agreeable scene opens to our view at the accession of the house of Tudor; so that the writer may expatiate with more pleasure, and the reader peruse it with greater satisfaction.—But this I must reserve for my next part, as it would exceed the limits of the

the present. I cannot, however, close this part, without observing, that a false cause is assigned by some writers for the decline of antient literature. Let not that be falsely laid to the charge of criticism, which is, in truth, the effect of tyranny and superstition. This Mr. Pope has clearly proved in his admirable essay on this subject. The annals of history incontestably evince, that *true Criticism* tends to promote the cause of literature, by regulating taste. Let it be remembered for the honour of this art, that when the age was immersed in ignorance, barbarism, and every species of vice and corruption——when things had been long in this degenerate situation, and all recovery now appeared desperate——it was a critic who, at length, broke the charm of dullness, dissipated the enchantment, and, like another Hercules, drove those cowl'd and hooded serpents from the Hesperian tree of knowledge, which they had so long guarded from human approach*. Let it be remembered that, in the most remarkable periods of literature, the art of criticism flourished, and, by its judicious direction, tended, in a great measure, to the gradual improvement of knowledge. The most eminent critics of antiquity were possessed of extraordinary talents and abilities. An ingenious and learned critic of the present age † justly remarks, that the logical and moral works of Aristotle are incomparable; for in these he has unfolded the human mind, and laid open all the recesses of the heart and understanding. Longinus possessed an exquisite taste and sensibility, though his observations are thought too general. Quintilian is one of the most rational and elegant Roman writers. Horace equals the sublimest flights of Pindar. Boileau's genius was rather chaste and refined than sublime and elevated; his art of poetry is esteemed more complete than that of Horace. The critical talents of Dacier also tended to excite a literary spirit in France. Indeed there is no occasion to have recourse to the annals of history for the confirmation of a truth which is self-evident. Were it not for these skilful pilots to preside at the helm of the literary republic——steer its course——and warn the adventurers of rocks and quicksands——caprice would usurp dominion over taste, affected pedantry take place of real learning, and the wanton sallies of an over-heated imagination be mistaken for the sublime flights of true genius. From hence it appears, that, was it not for this *guiding-star*, the literary commonwealth would be bewildered in the mists of ignorance, error, anarchy, and confusion——“*Jecerent in tenebris omnia, nisi literarum lumen accederet.*” Cic. pro Arch. P.

Ackworth, nigh Ferrybridge,

ED. WATKINSON.

Yorkshire, Dec. 12, 1762.

* See notes on Pope's Essay on Criticism, p. 158.

† The present Bishop of Gloucester.

ART. II. *The Roman History, from the Building of Rome to the Ruin of the Commonwealth. Illustrated with Maps and other Plates. Vol. III. By N. Hooke, Esq. 4to. Pr. 1l. 1s. Tonson.*

IN our review of this excellent history, we brought it down in our last number (see page 409) to the punishment of the Catalinarian conspirators; but we are to put our readers in mind, that Cataline himself is still in Italy, at the head of an army. The consequences of Cicero's rash, and indeed cowardly, proceedings against the conspirators, every day unfolded themselves, and as the panic of burnings, murderings, and universal assassination, began to wear off in the minds of the people and senate of Rome, they proceeded in proportion to a strict enquiry by what law those sanguinary punishments had been inflicted, and into the evidence of the necessity (for no other law was pleaded) that could justify so unconstitutional a proceeding. Thro' the whole affair of this most unaccountable conspiracy, no man was so ill treated as Cæsar, only because he stood up for the laws of his country; for he was so far from being accessory to the conspiracy, that Cicero himself acknowledged, he had given him early information of Cataline's designs.

It exceeds our plan to give any detail of the subsequent prosecutions of several illustrious Romans, who were tried as being accessaries in the conspiracy, especially of Sulla, the same who had been set aside from the consulate for corrupt practices, but who, on this charge, was defended by Cicero himself. We shall, therefore, after Mr. Hooke, observe, that no circumstance can be more unfavourable for the character of a great man than Cicero's employing, as his main evidence against the conspirators, one Vettius, a wretch whose name was only another appellation for infamy. His character unfolded itself very soon after the conspirators had been put to death; but he plainly appears to have been so complete a villain, that he was not under the direction even of Cicero, or, indeed, of any party, farther than as it served his interest or revenge.

Metellus Nepos was the first magistrate who had the courage to animadvert on those shameful inconsistencies, which had been attended with so many bloody effects, and resolved to impeach Cicero before the people; a proceeding which that orator employed all his friends, art, and address, to elude; and, what is very remarkable, Cataline, according to Mr. Hooke, was still in the field with his army. But the submission and moderation of Cæsar, though obliged, perhaps, in his turn, to make use of false

false evidence (so common at this time) preserved every thing quiet at Rome.

Mr. Hooke then proceeds to a very perspicuous detail of the famous violation of the rites of *Bona Dea*; and he thinks that before that incident, there had always been an intimacy between Cicero and Clodius; and, indeed, when Cicero first mentions this affair, in his twelfth epistle of his first book to Atticus, we observe, (though Mr. Hooke has omitted that circumstance), he does it without any acrimony towards the person of Clodius, whom he designs only by the term of "Appii filius." The manner in which this illustrious criminal jockeyed (for so we can properly call it) the over-refined zeal of Hortensius and his other prosecutors, is well related by Mr. Hooke. The glorious return of Pompey from the Mithridatic war, and his dismissing his army after the noble exploits he had performed for his country, created a kind of suspense in the affairs of Rome for some time. He secretly disliked all Cicero's conduct towards the Catalinarian conspirators; but finding the aristocratical faction (who were composed of the most abandoned of mankind) had got the ascendancy, he temporized, and, at last, seemed to throw himself into that scale. The reader, from perusing this part of Mr. Hooke's history, will have many pregnant opportunities of looking upon both the head and the heart of Cicero, as a senator and a politician, with the most sovereign contempt. We may say the same of Pompey's conduct, who, at this time, flattered Cicero, though he both hated and despised him; and in his own gardens openly distributed money to the people, to procure the elevation of Afranius, one of his dependents, to the consulship, in which he succeeded.

The ninth chapter of this book opens with the death of that monster Catulus, who is praised by Cicero as the greatest of patriots and senators. Mr. Hooke thinks that the connections formed by Cicero's means, between the senatorial and equestrian order, though both of them were now equally degenerated, was no better than a confederacy between two gangs of public robbers; but it was soon dissolved when they came to divide the plunder, for the senate brought in a bill against the knights for corrupt practices in acquitting Clodius. Our patriot Cicero (though he owns that this was a dirty cause) exerted all the powers of his eloquence in restoring the coalition between the two orders, or, in other words, for oppressing the people by a renewal of their union. This flagrant proceeding was opposed by Cato. But nothing shews us the infamous degeneracy of the Romans at that time more than the shifts Cicero was reduced to in taking part against Cato with the shameful impositions of the knights, or rather money-brokers, in the cause of the

the Asiatic revenues. Mr. Hooke next proceeds to animadvert upon the opposition which Pompey met with in obtaining an indiscriminate approbation of all his acts; but, in this, he was defeated, and all he could obtain was an Agrarian law, in which other soldiers, besides his own, were included. After this, Pompey had influence enough to procure the consul Metellus, who had opposed him, to be committed to prison; but he was obliged to release him, on account of his popularity. Mr. Hooke, by inadvertency, we suppose, has been drawn in to confound the names of Messala and Metellus, when he makes Cicero speak of the latter being an admirer of him; for their consulates immediately succeeded each other. What Cicero says of Metellus does not admit of this construction. The well-known stratagem of Clodius to gain the tribuneship, by adopting himself into a plebeian house, next succeeds in our author's history; and he tells us that, with whatever contempt Cicero affected to treat this measure, yet it obliged him to form closer connections than ever with Pompey, who had now, in a manner, abandoned the senatorial interest. Cæsar was then returned from the government of Farther Spain, which had been allotted him after the expiration of his prætorship, and waved his triumph, that he might attain to the consulship. Can the reader believe, even in these degenerate times of our own country, that the senate, that is, the parliament, of Rome, raised a joint-purse for the purposes of corruption against Cæsar, to procure the election of Bibulus, as his colleague in the consulship? And, if we are to believe Suetonius, even the inflexible Cato approved of this expedient, because it was for the public good; and Bibulus accordingly gained the election. The first triumvirate between Crassus, Pompey, and Cæsar, is thus admirably described by our author, and we recommend it to the particular consideration of our readers.

‘Crassus, Pompey, and Cæsar, were at this time the men who bore the greatest sway in the state. The first by reason of his prodigious wealth, Pompey for his power with the soldiery, and Cæsar for his admirable eloquence and a peculiar nobleness of spirit. These three entered into a solemn agreement to let nothing pass in the commonwealth without their joint approbation, which triple league is commonly called the first triumvirate.

‘Pompey's chief motive to this alliance was to get his acts confirmed by the influence of Cæsar in his consulship.

‘The aim of Crassus was to maintain, by the assistance of Pompey's authority and Cæsar's vigour, that rank in the state which, without their aid, he could not hope to preserve. He had purchased the friendship of Cæsar at the time when the latter,

ter, just on the point of setting out to take possession of his government of Spain, was grievously importuned by his clamorous creditors, who sought to obstruct his departure : Crassus became bound for him as far as 200,000 l. sterling, (for so much did he want to be worth nothing, as he merrily said of himself) : and it is highly probable, that what induced Crassus to act so friendly a part at that time, was to be enabled to make head against his rival Pompey by the auxiliary strength of Cæsar : but now it was become his interest to join with Pompey, as well as with Cæsar, in one common scheme.

As for Cæsar, he, without question, in giving way to Pompey's glory, had the advancement of his own in view : but, whatever private views each of the confederates may have had, if we consider in what hands the administration of the empire had been of late years, it will not, perhaps, seem wonderful, that those three men, having a favourable opportunity to do it, should take into their own hands the management of the public affairs. The triumvirs cannot be said to have made attempts on the Roman constitution, or indeed on any legal authority or government. Anarchy prevailed. We have seen senators, the most celebrated by the historians for their patriotism, employing themselves in the infamous practices of corrupting judges, and suborning false witnesses : We have seen a daring ruffian threatening a full senate with destruction, and yet suffered by the senate peaceably to go and put himself at the head of an army that was to effect that destruction ; yet we have seen the same senate, presently after, assume a lawless power of putting citizens of the first rank to death, without previous trial and condemnation : we have seen them presume to suspend a tribune of the people from the exercise of his office, and openly, by a common purse, practise that bribery they had so often condemned, as ruinous to the state. Cato, that stout champion of the laws, we have seen him a riotous magistrate, violating the privileges of the tribuneship in the person of one of his colleagues, and, from personal hatred to Cæsar, approving of bribery and corruption in the election of magistrates, after he himself had prosecuted Muræna for a violation of the laws in that particular : and, lastly, Cicero, the consummate patriot, pleading, in defiance of his own reason and conscience, against punishing, or even calling to account, *judges*, notoriously guilty of selling the most iniquitous decrees.

The ninth book of this history opens with Cæsar proposing the Agrarian law to the senate, with such strength of reasoning, and so much disinterestedness of conduct, that Cato himself, though he opposed it, had nothing to urge against it. The consequences of this management, and of Cæsar having been

piqued, to commit Cato to prison, but afterwards releasing him, are no objects of criticism, because authors are agreed upon the facts; but we will beg leave to add, that all the opposition given by the aristocratical party was unsupported by the least shadow of argument, and that, when the law passed, even Cato swore to the observance of it. Mr. Hooke, in the subsequent part of the first chapter of this book, had he entertained any particular spleen against Cicero, distinct from his fidelity as an historian, might have indulged it to the full by extracts from his letters to Atticus and his other friends, which bring the utmost efforts of modern self-applause into countenance.

Cæsar, in all his conduct as a triumvir, proceeded with the most exquisite judgment and policy, but still as a man of honour; for he refused even to be in the commission for distributing the lands of the Agrarian law, though Pompey accepted of it; while Cicero still continued to temporize; and, indeed, his fort lay in such a management, for it procured him credit with the triumvirs, who found his ballancing principles of infinite utility to their schemes *. The reader, in this book, will find some

* We are here to caution our readers, that the references on the margin of Mr. Hooke's history to Cicero's epistles, especially those to Atticus, are in general very incorrect and misplaced. We are likewise to add, that the reader is to be extremely cautious in trusting to the translations of Cicero's epistles to Atticus, which are copied from Middleton, and often very faulty. We shall give one instance of a thousand. Mr. Hooke tells us, from Middleton, that 'While Cicero was in the country, he was desired by Atticus to send him the copies of two orations which he had lately made. His answer was, that he had torn one of them, and could not give a copy; and did not care to let the other go abroad, for the praises which it bestowed on Pompey; being disposed rather to recant than publish them, since the adoption of Clodius.' The whole of this translation is conjectural and void of all foundation in the original, which runs as follows: "*Orationes autem me duas postulas: quarum alteram non libebat mihi scribere, quia abscideram; alteram ne lauda rem eum, quem non amabam. Sed id quoque videbimus, denique aliquid extabit; ne tibi plane cessasse videamur.*" In English: "In the mean while you call upon me for two orations, one of which I tore in pieces, and therefore I could not write it out. In the other, I praised the man whom I did not love. I will, however, think of them likewise. In short, you shall have some composition of mine to shew you, that I am not irrecoverably indolent."

We

some curious anecdotes from Cicero, concerning the Jews, which we mention only to shew how very invariable that people's character has ever been in the money-broking way. This chapter, besides the works of Cicero, rests upon the authorities of Dio, Appian, and Suetonius.

Mr. Hooke, before he closes this chapter, is at great pains (but still by the help of Middleton's translations) to follow out the history of the second discovery of Vettius against the younger Curio in the senate-house, and gives us the history of it in Cicero's own words, from his 24th epistle to Atticus, book 2d; and tells us, at the same time, that Cicero was, by inclination and principle, a murderer of all enemies to the usurped authority of the senate; but he brings from Dio Cassius some reasons for thinking that the account given by Cicero of this affair is not satisfactory. Here we must differ from Mr. Hooke. It is very possible that Dio Cassius never had seen the epistles to Atticus as collected by Tyro; and had Mr. Hooke himself bestowed a little recollection on the affair, he scarcely could have hesitated a moment in preferring the account given by Cicero of this matter to any other: for, though he was not present at the senate when the transaction happened, yet we cannot imagine he was misinformed, especially, as we do not find that in any subsequent letters (as was usual for him in such cases) he intimates to his friend that he was misinformed.

Mr. Hooke, in a point so tender to Cicero's reputation, ought to have given Vettius fair-play; for he makes Cicero call him his *index*, which he translates his *spy* and *informur*. Ursinus, the best verbal critic the Italians ever produced, objects to the reading of *index*; and, from the authority of medals, he substitutes the word *judex*. We are, however, somewhat inclined to believe, that, if we turn to the old fountains of Latinity, both words are the same; and that Cicero here meant one of those puns, which are, as he calls them, *tam re quam verbo*. He was extremely fond of such hits, especially when writing to Atticus. Upon the whole, however, Vettius was a wretch, in whose destruction all parties were to find their account, and he was accordingly found strangled next day in the prison-house. It is pretty surprising that Mr. Hooke should ground his dissatisfaction with Cicero's narrative upon the improbability of Vettius

We have thought proper to insert these animadversions, to which we could add hundreds more, upon Middleton's translations from Cicero's works, to convince our readers that, though we have espoused Mr. Hooke's history against the general current of modern authorities, yet we are sensible of his inadvertencies.

having

having charged Paulus, who was then in Macedonia, with a design of murdering Pompey ; as Cicero himself mentions the improbability, and its having been exposed by Curio ; and that the whole of the charge was so absurd, that all the senators laughed at it. Mr. Hooke has fallen into several criticisms of the same kind upon this story, which we could wish he had omitted, as Cicero is before-hand with him in all his remarks.

The second chapter of this book opens with an account of the tribuneship of Clodius, and of his abolishing that engine of aristocracy, that reproach to common sense, the custom of "a magistrate taking the auspices while the people were assembled upon public business;" by which it was in the power of every tyrant of a magistrate to defeat the most public spirited deliberations. As to the mighty out-cry concerning Clodius being adopted a plebeian before he could be created a tribune, it ought to be mentioned with some tenderness in this country, where the form of being adopted in a community of artisans has been observed without discredit or dishonour upon the noblest blood. In the subsequent proceedings of this tribuneship Mr. Hooke has very plainly evinced that Cicero's own consciousness and fears ruined him, and eased Clodius of half the labour of his destruction. Mr. Hooke is of opinion that Cicero had an interview with Pompey, and threw himself at his feet. This is against the authority of Plutarch; and the passage which Mr. Hooke grounds his opinion upon, is in the declamatory manner, and written to Atticus many years after the transaction is supposed to have passed. The exile of Cicero, and the scandalous commission against the king of Cyprus imposed upon Cato, create no historical or critical difficulties; nor shall we here exaggerate the meanness of Cicero's behaviour under his misfortunes, which are but too well known to the learned. The means of his recall are chiefly to be found in his own writings, and are in general uncontradicted. It is matter of surprise, however, that his recall should meet with so many obstructions after all the senate and people of Rome called out for it, and, even after it was effected, that Clodius should still retain credit enough with the public to have rendered it almost fruitless.

The debate about restoring Ptolemy opens the third chapter of this book, and those are followed by the squabbles between Milo and Clodius, and the quarrel between the latter and Pompey. In all those matters Mr. Hooke has little other trouble than transcribing the words of Cicero, who is his chief authority for this period. The remaining part of the chapter recounts Cicero's motion for reconsidering Cæsar's Agrarian act; the refusal of a triumph to Gabinus; some ridiculous omens; the recall of Piso from his government of Macedonia; the continuance

nuance of Cæsar's command in Gaul; his meeting with Pompey and Crassus at Lucca; and the Roman government falling into an interregnum, through the interposition of Cato against the election of new consuls. In all those affairs no critical matter presents itself for our Review, only that our author has made a most unmerciful use of the advantages which Cicero's conduct gave him, against his character; and still continues to paint the heads of the aristocratical faction as the worst of ruffians; and as the disgraces of all government.

The transactions of the year 698 of Rome, under the consulate of Pompey and Crassus, which proved to be a most critical conjuncture, employs the fourth chapter. In this are included the state of Ptolemy's affairs, the repulse of Cato from the prætorship, through the jealousy which the two consuls had of his virtue, and which sufficiently proclaimed their all-engrossing views; together with the assignation of the consular provinces by the Trebonian law for five years. The consuls made some faint attempts towards popularity; and Pompey was the first who; at this time built a most magnificent permanent theatre, capable of receiving commodiously forty thousand people. The ignominious return of Piso, from his government, to Rome; and his unsuccessful attempt against Cicero, next succeed; and then we have an account of the ill-fated expedition of Crassus, instigated by the hopes of Parthian gold, to his province of Syria, even during his consulship. The fifth chapter is employed in relating the consulship of Lucius Domitius, Ahenobarbus, and Appius Claudius Pulcher, under whom the politics of Cicero underwent a most remarkable revolution; for he grew to be so well reconciled to Cæsar, who had it now in his power to command his own terms, that he undertook the defence of Vatinius, one of the most exceptionable of all Cæsar's party, and the object of Cicero's particular aversion. The laboured apology which the orator afterwards sent to his friend Lentulus, in vindication of this measure, is one of the most scandalous performances that ever dropt from the pen of a political Proteus.

The fluctuations of the republic, Cicero's defence of Gabinius, whom he knew, and had often proclaimed, to be a most infamous wretch; his defence, at the same time, of Rabirius, and other inconsistencies of his conduct, fill up the sixth chapter. In the seventh the reader meets with a most curious account of Crassus' fatal expedition against the Parthians, and of Cicero's election into the college of augurs. The eighth chapter opens with the seditious practices of the candidates for the consulship, of whom Milo was one; and then follows an account of that nobleman's murder of Clodius, the famous defence made for him by Cicero (though we don't believe a single word of it

was delivered on that occasion) and Milo's condemnation, together with the scandalous part acted by Cicero and his family in the purchase they made of his estate. No part of the above narratives admit of any doubt, or critical reasoning; because the character of the orator falls by the very means he employs to support it, his own pen. Had he not apologized for it, posterity never would have been made acquainted with half the dirty things he was guilty of.

If Cicero ever acted with any degree of honour or credit, it was while he was proconsul of Cilicia, where he had an opportunity of relieving those miserable provincials from many oppressions; particularly from the scandalous avarice of the virtuous Brutus, who charged them at the rate of 48 per cent. for some money they owed him; and because they were rather unable than unwilling to pay him, this renowned patriot's agents shut up their senate in prison, till five of them were starved to death. There is something so black in the composition of this whole story, that it is fit the reader should be acquainted with it. Brutus at first pretended that the debt was due to Scaptius; but, finding that Cicero was a little offended at the fellow's rapaciousness, (for he would not take one shilling under the 48 per cent.) the excellent Brutus, as he is so often called, fairly owned the truth, that the debt belonged to him, and that Scaptius was only his agent, and had acted by his orders.

The ninth and last chapter of this volume contains the wars of Cæsar in Gaul and Britain, which are extracted chiefly from his own Commentaries, and therefore admit of no disquisitions. Having thus done justice, we hope, to this accurate work, that we may avoid all suspicion of partiality, we own that, in our opinion, Mr. Hooke has admitted too many dissertations into his history; that his abhorrence of the aristocracy, and dislike of Cicero's conduct, has sometimes carried his narrative a little too far into the invective stile; and that he rather overloads than convinces his readers with his quotations. Their multiplicity, however, may be accounted for, and indeed excused, by the boldness and novelty of Mr. Hooke's undertaking, which was to pull from the face of the Roman history that mask of patriotism which it had so long worn, and to exhibit those heroes and demigods of antiquity, in the true colours they ought to wear, and in the horrid light in which their actions place them. Mr. Hooke's stile is neat, and but little ornamented. Of all the antients, he seems to have proposed Cæsar for his pattern of composition.

ART. III. *An Historical and Chronological Deduction of the Origin of Commerce, from the earliest Accounts to the present Time. Containing an History of the great Commercial Interests of the British Empire. To which is prefixed an Introduction, exhibiting a View of the antient and modern State of Europe; of the Importance of our Colonies, and of the Commerce, Shipping, Manufactures, Fisheries, &c. of Great Britain and Ireland: And their Influence on the Landed Interest. With an Appendix, containing the Modern Politico-Commercial Geography of the several Countries of Europe. In two Volumes, Folio. Pr. 3l. 10s. bound. Millar.*

THE method in which Mr. Anderson has planned this momentous work is the most natural, and at the same time the most effectual and concise, that can be conceived. He takes Commerce from her cradle. He guides her gradually through all the vast variety of beings, through all the different changes, the reverses, the misfortunes, the calamities she suffers, her conquests, her triumphs, and her glorious struggles; till he delivers her over to the public in her present vigorous and exalted state.

This method has many advantages which render it preferable to those systematical tracts concerning commerce that have appeared, either in our own or other languages. In the first place, as the author has conducted it, we meet with no repetitions; nor is there any necessity for any of those long-winded explanations that are so often necessary in elucidating the most simple commercial points. In the second place, we can read this deduction with the same instruction and entertainment that we find in perusing the history of any state or empire; and, to mention no more advantages, we here meet with the gradual, the accidental, the natural, and very often the necessary, connections which one branch of commerce has with another. Those, we say, are a few of the many advantages resulting from the plan, which this author has laid down, we mean in the deductive part of his work.

But, to say the truth, though a plan of this kind is extremely well fitted for acquiring an acquaintance with the history of commerce, which gentlemen and men of learning in particular walks of knowledge, may find both entertaining and instructive; yet the vast compass of years from the creation to this time is a kind of a wood, in which the most pregnant memory; and the most intense application, may be bewildered. The author has therefore most judiciously contrived a key, by way of index, which refers to the page or pages that treat of particular articles; and thereby the work has the advantage, not only of a history, but a dictionary, of commerce, and this dictionary re-

fers both to the matter and the order of chronology in which the facts happen: but an example will better illustrate what we mean.

An English reader, as many of them do, wants to acquire some knowledge of the East India trade, both in general, and as applied to the English East India company. He immediately has recourse to the chronological index, where he learns that, before the year 700, there was a trade thither, by the Red Sea, and he is directed for particulars to the page that contains them. About the year 933, the Arabian Moors became very numerous in East India; and, in 1150, the trade thither was revived and carried on by the way of the Black Sea and Caspian Sea, through Persia, and also by the river Nile and the Red Sea. Under the same year, and in the same page, we have the antient accounts of the East India trade and countries that are given by the Nubian geographers, and Benjamin de Tudela, whom our author calls the Jew of Navarre. We next have an account of the conquest of the East Indies by the people whom our author calls the Mahometan Moors; though we think improperly, as those conquerors of the East Indies sprung out of the ruins of the Califat, and, properly speaking, were of the Gazni dynasty, though other dynasties attempted the same conquests, both before and after. We are then instructed in the manner by which the East India merchandize was brought to Europe till the year 1500, and how Venice supplied it westward and northward with East India spices and other commodities. The author pursues the same chronological order through all the stages of the East Indian discoveries by the Portuguese, the English, the Dutch, and other nations. He then gives us an idea of the Dutch East India company, as also of the Danish traffic to the East Indies, and the vast increase of the French East India trade; all which particulars may be readily turned to, and seen at one glance, from the most remote period to the present. Thus much for the history of the East India trade in general.

Then follows that of the English East India company, which leads us through a most pleasing perplexity of events. Every vicissitude it undergoes is marked, as are its gains, losses, dangers, its advantages and disadvantages to our mother country, and the vast variety of arguments which have been long, and still continue to be, agitated concerning the utility or prejudice of this vast commerce to Great Britain. In short, nothing is omitted that can possibly give the reader a clear and comprehensive view of those important articles.

To give the reader some idea of Mr. Anderson's manner, we shall do it in his own words; and having spoken of the East Indies, we shall carry the reader to—Jamaica, for instance. Under the year 1509, we learn, that James Columbus, son of
the

the great Christopher, settled and planted the island of Jamaica. Proceeding to the year 1635, we have the following account :

‘ In the same year, colonel Jackson, with a number of English ships, from our Leeward Isles, landed on the then Spanish Island of Jamaica, and with only 500 men attacked the fort of St. Jago de la Vega, which had 2000 Spaniards in it : which fort and city they took and sacked, with the loss of *forty* men only ; then they re-embarked, after receiving a ransom for forbearing to burn it.’

Keeping our eye upon the chronological index, nothing with regard to Jamaica occurs till 1655, when we have the following history.

‘ While Cromwell was deliberating on the different proposals of France and Spain, to gain him to their side, (says the author of his Life, published *anno* 1741) one Gage (who had been a Romish priest, but now was become Protestant) returned from the Spanish West Indies, where he had resided many years ; and gave the protector so particular an account of the wealth as well as feebleness of the Spaniards in those parts, as induced him to determine on an attempt to conquer both the islands of Hispaniola and Cuba ; as his success therein (according to Gage) would make the rest of Spanish America an easy conquest. And as moreover, one Simon de Cafferres, a Spaniard, had also been consulted in it. Vice-admiral Penn was thereupon, in this year 1655, sent out with thirty ships of war and about 4000 land forces : but neither France nor Spain could penetrate into its destination.—The troops landed on Hispaniola, near St. Domingo, but in a bad part of the island, and, marching without proper guides, through thick woods, &c. 600 of our men were slain by the Spaniards, with major general Holmes : whereupon they embarked with the remainder, and sailed for Jamaica. “ A place” (as colonel Modyford writes from Barbadoes, in Thurloe, vol. iii. p. 565.) “ far more proper for our purposes, by situation, than either Hispaniola, or Porto Rico,——far more convenient for attempts on the Spanish fleets, and more especially for the Carthagena fleet.” Cromwell’s intention was not absolutely fixed to any particular place in the West Indies : his instructions to general Venables being discretionary. ’Twas even left to his judgement, whether to attempt Carthagena, the Havana, or Porto-Rico, or to settle on some part of the *Terra Firma*, to the windward of Carthagena. They arrived at Jamaica on the 3d of May, 1656, and marched directly to its capital St. Jago, from whence the Spaniards fled to the mountains, and other inaccessible places, with their best effects.—And, after some time, retired to the island of Cuba, leaving behind them their Negroes and Mulattoes in the woods, for harassing the English,

'till they should return and relieve them; but the English at Jamaica being recruited with ships and troops from England, the Spaniards, after sundry conflicts, were obliged to abandon Jamaica to the English. When this conquest was first undertaken, the Spaniards at Jamaica did not exceed 1500 persons in number, with about as many Negroes: Columbus, *anno* 1494, found it a pleasant and populous island; but the Spaniards are said (even by their own authors) to have put to death no fewer than 60,000 of the natives of that island, and had made shift to root out the remainder of the natives before the English had conquered it.'

The next year under which Jamaica is mentioned, is 1660.

'In this same year 1660, Sir Thomas Modyford, an eminent planter in the island of Barbados, having acquired a vast fortune there, chose to remove from thence, and settle in Jamaica, where he instructed the young English planters to cultivate the sugarcane; for which, and his other great improvements, he was afterwards appointed governor of the said island of Jamaica, and so continued from 1663, to 1669.'

In the year 1686, the following particulars occur.

'As Jamaica was hitherto principally inhabited by the military men, (and their offspring) who had possessed it ever since it was taken in the year 1656, those people, as generally disliking agriculture, betook themselves to cruising at sea against the Spaniards, on the American seas, even after peace had been concluded between England and Spain, in America; and, allured by the wealth acquired thereby, they continued that illegal practice throughout all the reign of Charles the second, and to this time, and had got the appellation of the Buccaneers of Jamaica; some of whose bold exploits against the Spanish towns and ports in Mexico, &c. would pass for mere romances, had they not been too well known by both nations.'

Under the year 1728, we are told that it was computed 'That the trade of that island employs 300 sail of ships, and above 6000 seamen, and that the very duties on the imports from thence amount to near 100,000 L. per annum.——That there are eight fine harbours in it, besides many coves and bays, where ships may safely ride: there are also eighty-four rivers, which discharge into the sea, and seven times as many lesser rivers and springs which run into them.——That its principal productions, besides sugars, are cotton, ginger, piemento, mahogany wood, logwood, and indico. That very little of the four last-named commodities are imported from the rest of the British plantations: so that, but for Jamaica, we should be obliged to purchase them of the French, Dutch, and other nations.——That cotton is necessary to work up with wool in many of our manufactures,

manufactures, &c. — Ginger is chiefly exported, though great quantities are likewise used at home. — Their piemento lessens the consumption of spices, which are only to be had of the Dutch, at their own rates. — That indico, logwood, fustic, &c. are used by dyers, and are absolutely necessary in many of our manufactures; and that before we had these commodities of our own, we paid five times the prices for them we now do, and for some of them more. — That, before our West India plantations were settled, we paid the Portuguese from 4 to 5 l. per C. weight for Muscovado sugars, now sold from 2 s. to 3 s. as in goodness. — And above 5 l. per Cwt. for ginger, now commonly sold for 22 s. 6 d. — That our dyers wares were bought of the Spaniards, to whom we paid for logwood from 100 to 130 l. per ton, which may now be had for 9 l. per ton; and other goods used in dying proportionably. So that, by having those plantations, we not only save so much as was formerly paid for those commodities to foreigners, but we are also able to furnish other nations therewith; and our manufacturers, by having them at less prices than they formerly had them, are enabled to sell their commodities proportionably cheaper, which is undoubtedly a very great advantage to the nation.

Under the year 1734. we have the following abstract from the representations of the lords commissioners of trade and plantations, concerning Jamaica, with some reflections upon it by the author.

“Jamaica, though having 19 parishes, had but 7,644 white people on it; even though its militia consisted of 3,000 men, horse and foot, dispersed all over the inhabited part of that island. They had six forts; and of late have had no fewer than eight independent companies of the king's forces, each consisting of 100 men.”

“The diminution of the *white* people of Jamaica was owing to the great decay of their private or illicit trade to the Spanish Main; that trade having drawn thither many white people, who were wont to get rich in a few years, and return therewith to their mother country, and the Spanish money they got in Jamaica did at length center in England. From Jamaica our said people *privately* carried all sorts of our manufactures, &c. to New Spain, which, it is well known, can only be legally carried thither by the flota and flotilla from Old Spain: They also carried thither great numbers of Negroes.”

“Our exports to Jamaica, at a medium of four years, from Christmas 1728 to Christmas 1732, was to the value of 147,675 l. 2 s. 3 $\frac{1}{2}$ d. and our imports were 539,499 l. 18 s. 3 $\frac{1}{2}$ d. Annual excess of our imports from Jamaica is 391,824 l. 15 s. 11 $\frac{1}{2}$ d.”

The reader who takes delight in curious and recondite researches into the rise and fall of states, their strength, weakness, riches, and poverty, will find this performance a most curious assistant and directory in his studies of civil or military history. The accounts, for instance, we have of the rise and fall of the Italian states; the immense riches, at one time of the Medici family, the vast power and extended commerce of the Venetians, the courage, the enterprising spirit, the powerful fleets, and the generous maxims of the Genoese republic, do not exhibit to us the secret springs which produced the amazing effects we read of. They pass before our eyes like magical operations, or at best, as the unsupported efforts of pride, resentment, or ambition, which, if unsuccessful, must undo the undertakers. In this compilement we are enabled to trace those effects to their concomitant causes, and the philosophical reader, who carries with him a competent share of mercantile knowledge, will contemplate all those mighty events with the greatest coolness.

Mr. Anderfon, however, makes Great Britain the capital figure in his piece, and to her all his researches and collections have a reference; nor does he pretend to be equally diffuse or explicit with regard to other states and nations. At the end of the history of every century, we are presented with a general representation of its manners, improvements, morals, habits, and the like, which is very entertaining, and, indeed, requisite. In the mean while we can by no means bestow any great encomiums on our author's abilities as a critic. He might have found much better authorities in the English history to quote than Echard and Rapin; and had he dug a little below the surface of reading, he would have perceived that the words *sterling money* was common in England long before her acquaintance with the Easterlings, and that it arose neither from them nor the town of Sterling in Scotland (though, by the bye, there is no such town, the word being Striveling) but from three stars, which are commonly to be found upon the oldest coins, both English and Scotch.

Annexed to this work is an appendix; 'comprehending certain matters relative to the foregoing work, which, for the most part, could not properly be brought into a chronological method or order. As,

'I. That excellent small treatise which, in our preface, we promised to exhibit, verbatim, in this appendix, as being long since out of print, and become somewhat scarce: intitled, "Observations concerning the dominion and sovereignty of the seas; being an abstract of the marine affairs of England." By Sir Philip Meadows, knight.'

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The rest of this appendix consists of various heads under the general title of the Politico-Commercial Geography of Europe, and which is well worth attending to.

Having thus discharged our duty towards this laborious, and, indeed, accurate, performance, we must acknowledge it to have more merit, to contain a greater compass of historical and commercial knowledge, and to be digested in a clearer manner, than any work upon the same subject that has yet appeared. If the reader should imagine that we have been too short in our Review of a work that has required so much labour, attention, and assiduity; he is to consider that to give more extracts of it would far exceed the plan of this undertaking, because any other article of importance we can select runs through so many pages, that it cannot be comprised within the moderate bounds of a single article, and to curtail it could neither answer our purpose nor that of our reader.

ART. IV. *England Illustrated, or, a Compendium of the Natural History, Geography, Topography, and Antiquities Ecclesiastical and Civil, of England and Wales. With Maps of the several Counties, and Engravings of many Remains of Antiquity, remarkable Buildings, and principal Towns. In two Volumes 4to. Pr. 2l. 16s. bound. Doddsley.*

THE merit of this work, like that contained in the last article, lies chiefly in the plan upon which it is constructed; but, independent of the letter-press work, it is adorned with a great many maps, neatly, and, we believe, accurately, laid down; views of cities, which are tolerably well designed; and plates of buildings, most of them antient, some of them modern, and, in general, executed in an elegant and masterly manner. The apology which the author makes for this undertaking is, that the geographical and topographical description, natural history, antiquities, memorable events, and other particulars of England and Wales, have been thrown together with such unaccountable disorder and confusion, that they can neither be read with pleasure, nor consulted occasionally with advantage; and therefore the present work was undertaken chiefly to regulate this chaos, and the several particulars are ranged in the following order.

1. An account of the county in general, under the following heads:

1. Its present name, and whence derived.
2. Its situation, boundaries, and extent.

3. Its

3. Its rivers and springs.
4. Its air and soil.
5. Its natural productions.
6. Manufacture.
7. Its civil division into hundreds; and ecclesiastical division into parishes; with the number of market-towns, including cities, corporations, and antient boroughs.

II. A particular account of the present state of each market-town, under the following heads:

1. Its present name, and whence derived.
2. Its distance from London.
3. How it is governed.
4. A description of the streets, market-place, guild, churches, public buildings, and schools.
5. Products and manufactures.

III. An account of the natural curiosities, as echoes, grottos, mines, fossils, and petrefying springs; and of remarkable particulars, as the longevity, fruitfulness, or other singular circumstances that have happened to the inhabitants; floods, storms, fires, earthquakes, and other accidents and phenomena.

IV. Antiquities, containing

1. The antient name of the county and its inhabitants.
2. The history of the ancient castles, forts, camps, highways and monuments, by whom, and when, and for what purpose erected and cast up.
3. An account of such coins, stones, and other remains as have been found in digging.
4. Ecclesiastical antiquities, containing an account of all the religious houses in the county, when, where, and by whom founded, and for what order of nuns or monks, and of what value at the general dissolution in the reign of Henry the Eighth.

V. The number of representatives in parliament for each county, and the cities and boroughs for which they are chosen.

An introduction concerning the general division of the country of England, and the antient state, next succeeds, with a brief account of its constitution and law courts. The body of the work is digested in an alphabetical order; and, as the author's plan is the same through every county, the reader is to take a specimen of one for the whole; not that we are to transcribe all its contents, but such parts as may give him some idea

of the merit of the execution. We shall, for this purpose, select Wiltshire, as containing, in our opinion, the remains of one of the noblest and most antient monuments in the world, besides many others of great note.

The author's account of the name, boundaries, rivers, air, soil, natural productions, manufactures, divisions civil and ecclesiastical, of this county, has nothing in it particular. His description of New Sarum, the capital of the county, is just and concise; but though Old Sarum is twice mentioned, we own we expected to have found a more full and particular account of that striking piece of antiquity than what we meet with here. It is possible, that the author was of opinion, if he went too far into critical, topical, or architectural disquisitions, he must involve himself in a task, which, if extended to all the celebrated ruins of the kingdom, would be endless, and exceed the term of any man's life to complete. This apology serves equally for the dark state in which this illustrator has left almost all the illustrious ruins of the kingdom. He has not, however, failed of taking notice, in his survey, of the names of the old camps, castles, altars, places of worship, and the like, that occur through every county; and has laid them down, with such particular marks, as that no traveller can be at a loss where to find and distinguish them. His description of Stone-Henge, and the barrows in its neighbourhood, is as follows.

‘ — The most curious and famous remain of antiquity in this county, and indeed in all Britain, is a pile of huge stones in Salisbury plain, about six miles north of the city of Salisbury, called Stone-henge; concerning the origin, use, and structure of which, antiquaries are much divided.

‘ The name Stone-henge is purely Saxon, and signifies no more than *hanging stones*, or a *stone gallows*. It probably alludes to the disposition of several of the stones of which this wonderful fabric consists. Some however suppose the true name to be *Stonehengeſt*, and suppose it to have been a monument erected by Ambrosius, a British king, in memory of the Britons slaughtered at or near this place, by Hengist, the Saxon. But Dr. Stukeley, who, not many years ago, wrote a learned treatise upon this piece of antiquity, has endeavoured to show that the original name of Stone-henge was *Ambres*, from which he supposes the adjacent town of Ambresbury had its name. The antient Britons called it *Choir-gaur*, which Dr. Stukeley is of opinion signifies the *Great Church*, or *Cathedral*. The *Choir-gaur* of the Antient Britons was by the monks latinized *Chorea Gigantum*, or the *Giants Dance*, a name suited to the superstitious notions they had of the structure, and to the reports of magic concerned in raising it.

‘ Stone-henge is situated near the summit of a hill, and consists of the remains of two circular and two oval ranges of rough stones, having one common center. The outer circle is 108 feet in diameter, and in its perfection consisted of thirty upright stones, of which there are seventeen still standing, and seven more lying upon the ground, either whole or in pieces. The upright stones are from eighteen to twenty feet high, from six to seven feet broad, and about three feet thick; and being placed at the distance of three feet and an half one from another, are joined at top by imposts, or stones laid across, with tenons fitted to mortises in the uprights, for keeping them in their due position. Of the imposts or cross stones, there are six still standing, each of which is seven feet long, and about three feet and an half thick. The upright stones are wrought a little with a chissel, and something tapered towards the top, but the imposts are quite plain: all the uprights are fixed in a kind of sockets, dug in a chalky soil, with small flints rammed in between the stone and the socket.

‘ The inner circle, which never had any imposts, is somewhat more than eight feet from the inside of the outward one, and consisted originally of forty stones, the general proportions of which are one half the dimensions of the uprights of the outer circle every way. Of the forty original stones, which composed this circle, there are about nineteen left, and of these only eleven standing. The walk between these two circles is 300 feet in circumference; and from this walk the structure has a surprising and awful effect on the beholders.

‘ At the distance of about nine feet from the inner circle, is the outer oval range, which is supposed to be the principal part of the work, and by most writers is called the cell and the adytum. The stones that compose it are stupendous, some of them measuring thirty feet in height. This range consists of five compages, or trilithons, as they are sometimes called, being formed of two uprights, with an impost at top, like the outer circle; and of these compages three are intire, but two somewhat decayed. The inner oval is composed of twenty stones, each about six feet high; and near the eastern extremity of this oval, is a stone of coarse blue marble, about sixteen feet long and four feet broad, which lies flat upon the ground, is somewhat pressed into it, and is supposed to have been an altar.

‘ This work is inclosed by a deep trench, near thirty feet broad, and upwards of an hundred feet from the outer circle. Over this trench there are three entrances, the most considerable of which faces the north-east. At each entrance, on the outside of the trench, there seems to have been two huge stones,

set up, in the manner of a gate; and parallel to these, on the inside, two other stones, of a smaller size. The whole number of stones of which this structure consisted, is computed to be just 140.

' The rude magnitude of Stone-henge has rendered it the admiration of all ages; and as the enormous stones which compose it, appear too big for land-carriage, and as Salisbury-plain, for many miles round, scarce afford any stones at all, it has been the opinion of some antiquaries, that these stones are artificial, and were made on the spot; and they are inclined to this opinion from a persuasion that the antients had the art of making stones with sand and a strong lime, or cement; but most authors are agreed, that these stones are all natural, and that they were brought from a quarry of stones, called the Grey Wethers, on Marlborough Downs, near the town of that name, at the distance of fifteen or sixteen miles north of Stone-henge.

' The use and origin of this work have been the subjects of various conjectures and debates; and much it is to be lamented, that a tablet of tin, with an inscription, which was found here in the reign of Henry the Eighth, and might probably have set these points in a clear light, should not be preserved: for as the characters were not then understood by such as were consulted upon the occasion, the plate was destroyed, or at least thrown by and lost. The common tradition is, that Stone-henge was built by Ambrosius Aurelianus, as already mentioned. Some will have it to be a funeral monument, raised to the memory of some brave commander; and others maintain that it was erected to the honour of Hengist, the Saxon general; but this structure is probably more antient.

' Sammes, in his *Antiquities of Britain*, conjectures it to have been a work of the Phoenicians: and the famous Inigo Jones, in a treatise called "*Stonehenge Restored*," attempts to prove that it was a temple of the Tuscan order, built by the Romans, and dedicated to the god *Cœlum*, or *Terminus*, in which he is confirmed by its having been open at top. Dr. Charle-ton, physician in ordinary to king Charles the Second, wrote a treatise called "*Stonehenge restored to the Danes*," attempting to prove that this was a Danish monument, erected either for a burial-place, as a trophy for some victory, or for the election and coronation of their kings. And soon after the publication of Dr. Charleton's treatise, Mr. Webb, son-in-law of Inigo Jones, published a vindication of the opinions of his father-in-law upon this subject.

' But antiquaries have since agreed, that it was an antient temple of the Druids, built, as Dr. Stukeley thinks, before the Belgæ came to Britain, and not long after Cambyfes invaded Egypt,

Egypt, where he committed such horrid outrages among the priests and inhabitants in general, that they dispersed themselves to all quarters of the world, and some, no doubt came into Britain. At this time, the doctor conjectures the Egyptians introduced their arts, learning, and religion among the Druids, and probably had a hand in this very work, being the only one of the Druids where the stones are chiseled, all their other works consisting of rude stones, not touched by any tool, after the patriarchal and Hebrew mode. And he thinks such a transmigration of the Egyptians at that time the more probable, because then the Phœnician trade was at its height, which afforded a ready conveyance into this country.

‘The heads of oxen, deer, and other beasts have been dug up in and about these ruins, together with wood, ashes, and other undoubted relics of sacrifices : and around this supposed temple there are a great number of barrows, or monumental heaps of earth thrown up in the form of a bell, and each inclosed with a trench from 105 to 175 feet in diameter. These barrows extend to a considerable distance from Stone-henge, but they are so placed as to be all in view of that temple. In such barrows as have been opened, skeletons, or the remains of burnt bones, have been found. In one of them was an urn, containing ashes, some bones, and other matters which the funeral pile had not consumed. By the collar bone, and one of the jaw bones, which were still entire, it was judged that the person there buried, must have been about fourteen years old ; and from some female trinkets and the brass head of a javelin, it was conjectured to be a girl who had carried arms. The trinkets consisted of a great number of glass and amber beads, of various shapes, sizes, and colours, together with a sharp bodkin, round at one end and square at the other. In some other barrows were found human bones, together with those of horses, deer, dogs, and other beasts and birds : in others some bits of red and blue marble, and chippings of the stones of the temple ; and in others were found a brass sword, and an antient brass instrument, called a Celt.’

The geographical and topographical part of this work, will, we believe, be found executed with justness and perspicuity. These are matters that depend upon information alone, without affording any food for conjecture or criticism. With regard to the account of natural curiosities to be found in this work, there are undoubtedly great differences amongst the most learned and accurate authors ; and the more they are so, the truth is the more difficult to be investigated, the proofs on both sides being so strong. The reader, therefore, is not to expect that this part of the work can be unexceptionable to those rigid natural philosophers, who have particular systems of physical and experimental knowledge. But having said thus much, if we take
this

this performance upon the whole, we shall scarcely know where to mend ourselves by having recourse to any other natural history of England.

The above observation holds equally good with regard to the English antiquities, excepting the ecclesiastical ones, the rise, founders, foundations, revenues, endowments, and privileges of which are here laid down with great accuracy; and, so far as we can judge, that part of the work is, as to its execution, unexceptionable. But the case is far otherwise with civil and military antiquities, concerning which the greatest names in the English history have often differed. The author or authors of this work, when they do more than mention them, always give us the current opinion, which, indeed, in a work of this nature, is as much as can be expected.

The chief fault in the plan of this work evidently is, that it is too comprehensive. Camden, with great industry and sagacity, assisted by Stow, Sir Robert Cotton, Spelman, and the greatest antiquaries and historians of the age, who crowded their informations upon him, was five and twenty years before he could publish the first lame edition of his *Britannia*. He had besides the advantage of all Leland's works, which at that time were only in manuscript, and many other noble *cæmilia*, which are now distributed partly in public but mostly in private repositories; and yet, after all, his adversaries, particularly one Ralph Brooke, an ill-natured herald, found out so many objections to his work, that, in the second edition, he was obliged to retrench or alter great part of; and we have seen what very important and voluminous additions were made to it in the edition given us by Dr. Gibson, bishop of London.—To conclude: Till a great general plan is laid down for the illustration of England, to be executed county by county, by separate sets of men; in each, who are equally masters of the philosophical and the natural history of the spots they undertake, we shall despair of seeing a better illustration of England than that of which we now take our leave.

ART. V. *Definitions and Axioms relative to Charity, Charitable Institutions, and the Poor's Laws. In a Series of Letters to William Fellowes, Esq. Occasioned by a Pamphlet, entitled, "Considerations on the fatal Effects of the present Excess of Public Charity to a Trading Nation." By Samuel Cooper, M. A. late Fellow of Magdalen College, Cambridge. 8vo. Pr. 2s. Sandby.*

TO advance an argument against charity and charitable institutions, is like taking up Dymock's glove; and this author has availed himself to the full of his impenetrable armour,

armour, and managed steed, which prances and curvets in the trammels of authority in as pretty a manner as if he had been trained in the school of Loyola himself.

In the Advertisement prefixed, guess, gentle reader, what is our author's motive for this publication? We could lay ten to one you know it already; for what should it be, but that never-failing mask of modesty worn by Dulness ever since the invention of printing,—we mean the opinion of friends. This work itself, it seems, was occasioned by a pamphlet, entitled, “*Considerations on the fatal Effects of the present Excess of Public Charity to a Trading Nation.*” Of this performance we have already given our opinion*; and we own that Mr. Cooper's definitions and axioms have not prevailed upon us to be of a different opinion with respect to the sum-total of this controversy. The first adventure by which our champion proves his armour, is by undertaking an apology for digressions, and a defence of controversial writings, in which he takes occasion to make the following most important discovery, ‘That men should beware of making mistakes concerning the signification of words.’ He then inveighs against those philosophers who do not accurately define every complex term they use; and, after exhausting a deal of declamation, without a single shadow of argument that is not below the capacity of a boy in the second form of Westminster school, he leaves the reader to thank God, with the Pharisee, that Mr. Cooper is none of those Publicans, because he is determined, by the help of pen and ink, to stick close to his definitions.

The second letter gives a specimen of his argumentative abilities; and, among other observations, he mentions a rule for the discovery of the meaning of some words, by defining the words *charity*, *a charitable man*, and *a charitable institution*; after which he explains some texts of scripture relative to charity. In all our author's reasoning on this subject, we are far from pretending to take up the Gospel gauntlet he throws down; but we will venture to say, that that sublime species of charity which is recommended by the Christian religion, is not to be bounded by the almsgiving of individuals, nay of thousands; that it is not general, but universal; and that it does not regard the relief of particular distresses, if that relief, as it is but too often the case, is incompatible with the good of the whole.

Here, we apprehend, lies the great stress of the argument between Mr. Cooper and his antagonist; and it will puzzle the ablest divine now alive to reconcile St. Paul's noble

* See Critical Review, vol. xv. 147.

description of charity (as our author calls it) in the thirteenth chapter of his first Epistle to the Corinthians, to common sense, without defining it in the manner we have mentioned.

Mr. Cooper, in explaining the words *charity shall cover the multitude of sins*, makes the following observations:

‘Some agree in thinking, that the sins here spoken of, are not the sins of the charitable person, but of others; and disagree in this, that some of them think it is meant in relation to the judgment of men; others, in respect to the judgment of God. The former interpret it thus: that we are exhorted, above all things, to have fervent charity, because charity will induce us to pardon, or overlook, a multitude of our brother’s offences. The latter think this to be the meaning of the text: above all things have fervent charity, because this will induce you to reclaim many sinners, and this will occasion the Deity to overlook *their* offences. But both these interpretations seem forced and far-fetched, and, I may venture to say, irrational. For surely it is incongruous to reason to suppose, that the inspired Apostle would make use of this strange argument to incite men to become charitable, that their charity would induce them to overlook the multitude of their brother’s offences against *them*, or that it would be the means of God’s pardoning their brother’s sins against *him*.’

In answer to this very shrewd and magisterial dissertation, we shall refer our readers to the sentiments of a divine, who, whatever his political principles were, has been by all parties deemed as rational and orthodox in his religious ones, as any writer the church of England ever produced, we mean the late Dr. Atterbury, bishop of Rochester, in his Sermons on the subject of Charity.

Our author’s third letter lays down his axioms relative to charitable institutions, which are as follow:

AXIOM I.

‘That is the *most* charitable institution, which is designed to comprehend the welfare of the souls, the bodies, and the fortunes of men.

AXIOM II.

‘As the welfare of the soul is of greater importance to man than the welfare of his body, and consequently likewise than of his fortune; an institution, which is designed to contribute to the welfare of the first, is a more charitable institution than that which is intended to contribute to either of the other.

AXIOM III.

‘No institution is to be encouraged, though it may relieve those individuals for whose benefit it was designed, which is injurious to the rest of mankind.

AXIOM IV.

'Consequently, therefore, from the preceding axiom, as a spirit of industry is necessary to the well-being of society, whatever institution is intended to contribute to the fortunes of men, is an encouragement to idleness, however charitable the design of the institution might be, the institution is injurious.

AXIOM V.

'But, it is no just objection to an institution, which relieves those individuals for whose benefit it was designed, that it is not *beneficial* to the rest of mankind; though that institution is best which is beneficial in both respects.

AXIOM VI.

'Consequently, from the preceding axiom, it is no just objection to an institution, which was designed to contribute to the welfare of the souls of men, that it does not likewise make them industrious; though that institution would be better, which equally contributes to the welfare of men's souls, and at the same time occasioned industry.

AXIOM VII.

'It is no just objection to a charitable institution at present established, that one might be better calculated to promote the same design; and it is our duty to contribute to an imperfect institution till one more perfect is established.

AXIOM VIII.

'We ought to be particularly careful to distinguish between the design of an institution, and its perversion; and it is not allowable to argue from the latter against the former.

AXIOM IX.

'It is no just objection to a charitable institution, that the motives of all the promoters and encouragers of it are not charitable.

AXIOM X.

'We ought not to attribute those bad consequences, which arise from a want of putting the laws into execution, to a defect in the laws themselves.

AXIOM XI.

'Where any evil arises from a neglect in the execution of the laws, an institution calculated to remove or alleviate the evil deserves encouragement, till the laws are better executed.'

Though one must be worse than a madman, who should go about to discredit the doctrine of charity, yet, in a strict and a classical sense, we do not understand the term *not beneficial*, in our author's fifth axiom: were we to translate it into Latin, it must be by the phrase *inutile* or *non utile*; expressions often made use of by Cicero, but never confined to a negative

gative sense, and always implying an operation of evil. Even the *inutile lignum* of Horace does not imply, as lexicons and dictionaries tell us, a useless piece of wood, but a log *against which we are apt to break our shins*. The same observation holds as to the same poet's *non utile*, in his Epistle to Lollius. But, critical disquisitions apart, we have very serious objections to the term *not beneficial*; and to mention no other, we must think that a charitable institution that is *not beneficial* must be *prejudicial* to the rest of mankind (though not intentionally so), because it diminishes the means which Providence has put into our hands of fulfilling the ends of our creation, by performing charities that are *actually beneficial*. Without making any observations upon the inanity of our author's two first axioms, we apprehend he must remove the stumbling block of *non beneficence*, before his axioms can hang together. For our own parts, we can have no idea of a mere passive *non beneficial charitable institution*.

As to the charity towards the souls of men, it is a mere missionary idea; and were it admitted, the Ordinary of Newgate stands fair for being the most charitable being alive. In short, the expression means either too much, or nothing at all; which must be so obvious to the reader, that we shall say no more on the subject, but refer him to the information of every worthy clergyman who conscientiously performs parish duties. With regard to his farther reasoning, upon his antagonist saying, that 'Charity, to be beneficial, must be confined to proper objects, none ought to be relieved but such as are destitute of money, and incapacitated by disorders and infirmities from labour,' his arguments are below all contempt. 'Let us suppose (says he) the following case; That an honest industrious man is so reduced, by unavoidable accidents, from affluent circumstances, that, after the payment of his debts, he has only a very inconsiderable sum, not a sufficiency to enable him to reassume his former business; and should a number of gentlemen lend, or give him a sum of money, to encrease his capital, and to enable him again to enter into trade; would not this be real charity? though it cannot be said that the man "was destitute of money, or incapacitated from labour."

Though this is a very inaccurate state of a case (because it does not mention that the money is lent without any expectation of legal interest), which we admit to be a *rational*, and therefore a *meritorious* charity; yet, we apprehend, it comes under the very head mentioned by our author's antagonist, as the person relieved is certainly supposed to be destitute of money. In the subsequent part of our author's reasoning, he very cavalierly confutes his antagonist, who, he says, contradicts his

tenth axiom; which, we humbly presume, is founded upon a principle that is false in fact, because every law that does not provide for its own execution, we are sorry to say it, is defective in itself.

The author's fourth letter examines into the causes of the idleness and increase of the poor; and among others, he mentions plays and shews of every kind. He admits plays, when well conducted, to be exhibitions to which the legislature could have no objection. 'If (continues he) they were confined to the middling and higher classes of life; but when even these diversions become accessible to the lowest class of mankind, they are, for the reasons just given, very injurious to the public. The legislature has, therefore, with the greatest propriety, provided, that all players, except such as are licensed by the Lord Chamberlain, and all exhibitors of shews, should be deemed and punished as vagrants; but these laws are likewise left unexecuted, and the evils which they are designed to prevent, are by no other means averted.'

After so pregnant a proof of this author's argumentative faculties, we flatter ourselves the reader does not expect we should follow him through all the wildness that is to be found in the rest of his performance. He would have said something to the purpose on the last-mentioned subject, had he shewn that the lowest and most necessitous mechanic in England lies under any disqualification from seeing any exhibition whatsoever, but that of not paying the money for his admission.

In Mr. Cooper's fifth letter, he defends the Magdalen Society and the Asylum, and ridicules, as he calls it, infidels. We have no exceptions to this part of his performance, having already given our opinion in its favour against the writer he attempts to confute, and whom the reader, by turning to the article we refer to, will perceive to be treated with the same freedom as Mr. Cooper.

ART. VI. *The Life and Adventures of a Reformed Magdalen, in a Series of Letters to Mrs. * * *, of Northampton. Written by Herself. In Two Volumes. 12mo. Pr. 5s. Nicholl.*

THIS author writes without taste, sentiment, or modesty, without the least acquaintance even with the venial foibles of the sex, or those feelings that lead to frailty. Downright lust makes up the sum-total of all her adventures, which are pursued in the beaten track that has been so often run over by those journey-men.

men of lewdness, the authors of the modern English novels, in the same taste with that before us.

The author, by the help of the *Tour through Great Britain*, and other compositions of the like kind, sets out with a stupid lord, who keeps her, on a journey for Edinburgh; and, by the help of those assistances, she gives us dull, common-place descriptions of the towns through which they pass; but, so thorough a plagiarist is the author, that she mentions the market-cross of Edinburgh, in a letter dated October 23, 1761, though it had been taken down seven or eight years before that time, by order of the magistrates there. She mentions the celebrated buildings, houses, and residences of noblemen, in the same city, some of which have been demolished for above forty years, and others are so obscure, as scarcely to be known to the inhabitants themselves, though perhaps they might have made a figure when the accounts from which she draws her descriptions were written. At the same time, she but just mentions the palace of Holy-rood house, which would be an ornament to any city in Europe. The author, with the same faithful guides of printed voyages and travels, goes from Scotland to Ireland, and finding that such journies are performed with very little expence of thought or invention, she even proceeds to France. From thence she and her keeper travel to Italy, still by the same pole-stars, emitted by circulating libraries; and all the way she proceeds, never fails from them to serve up a nauseous hash of description, interspersed with her own still more nauseous libidinous adventures. She even visits Spain, and talks of the Escorial; but, at last, her faithless conduct becomes known to her keeper, who turns her off. She is stript by a sharper, returns to England, reduced to the deepest distress, becomes prostitute, and, after various adventures, takes refuge in an hospital; is taken into keeping again; again falls into extreme misery; then turns a Reformed Magdalen; and will probably finish her career by atchieving adventures equally interesting to the public.

ART. VII. *The Loves of Chæreas and Callirrhoe. Written originally in Greek, by Chariton of Aphrodisios. Now first translated into English. In two Volumes. 12mo. Pr. 6s. Becket and De Hondt.*

IN the preface to this elaborate performance we are informed, that the original Greek manuscript of Chæreas and Callirrhoe is supposed to have been transcribed in the thirteenth century, after the discovery of it in the celebrated abbey at Flo-

rence; that Salvini and Cocchi transcribed it about forty years since, with an intent to publish it; that it was delivered by Cocchi into the hands of Monsr. D'Orville, who published it at Amsterdam in the year 1750. The incidents in this work are supposed to have happened about 400 years before the birth of Christ, and the romance to have been written by Chariton of Aphrodisias. Who this Chariton was we know not; it is indeed, most probable, as our translator hints in the preface, that both the name and country of the author are feigned, to accommodate them to the subject of his work.

After all the learned parade made about this performance and its author, we can find no merit in it, except its being originally written in Greek must be considered as such, as neither the circumstances related, nor the manner and stile of it are in the least degree interesting, instructive, or agreeable. A parcel of strange and improbable events are thrown together, and the narrative interrupted by long dialogues, and tedious soliloquies; a disgusting formality and stiffness runs through it, and renders it, upon the whole, one of the most flat and insipid performances we have dragged through for some time past: a very short extract will suffice to prove the justice of our censures.

Callirrhoe, the heroine of the tale, after being buried alive, and released from the sepulchre by pyrates, is sold to a rich Milesian, when the lady being left alone and at full liberty to bewail her sad misfortunes, cries thus:

'Behold me now shut up, by Theron, in a sepulchre, still more lonely than the other: for to that my father and mother would have come; and Chæreas had bedewed it with his tears; of which I, though dead, should have been sensible. But who can I here invoke? Thou knowest (O envious Fortune!) that thou art not yet satisfied with persecuting the wretched Callirrhoe, both by sea and land. First thou didst induce my lover to kill me. That very Chæreas who never beat a slave, gave me, who loved him to distraction, a deadly blow. Thou didst afterwards deliver me up to robbers of tombs; and, from the Mausolæum, didst drag me to the ocean, where I was under the yoke of pyrates, more tremendous than even the billows. Was I then so greatly celebrated for beauty, only that Theron, the pyrate, might receive an extraordinary price for it? I was sold in a solitary place; and not taken, like other things of that kind, to the city. Thou didst fear (O Fortune!) that had any one seen me, I should have been supposed a person of noble birth and liberal education. For this I have been sold, like a mute; like a blind and insensible piece of furniture, to I know not whom: whether to Greeks, to Barbarians, or again to pyrates, I cannot say.—Then beating her breast, she saw, in her ring, the pic-

ture of her dear husband ; when kissing it, she cried :—O my Chæreas ! Thou art utterly lost, since so dire a catastrophe has severed us. Thou now dost weep ; dost repent ; and sittest in the empty monument ; doing justice, after my death, to my virtue : while I, the daughter of Hermocrates and thy wife, have this day been sold.—Amid these moanings, she, with great difficulty, fell asleep.’

Thus ends the *first* book ; let those amongst our readers who have a great fund of curiosity, and a passion for every thing that comes from Greece, divert themselves, if they please, with reading the other *seven*.

ART. VIII. *The Duellist. A Poem. In Three Books. By C. Churchill.*
4to. Pr. 2s. 6d. Kearsly, &c.

IT was said of the famous Sir Godfrey Kneller, that, after he had, by extraordinary merit, raised his reputation so high as to demand thirty guineas for a head, he gave himself very little trouble about his pictures, but hurried them off his hands in the most slovenly manner ; insomuch, that, before he died, he became from an excellent a very indifferent painter. We are not certain whether the parallel success of Mr. Churchill as a writer will not be attended with the same effect, as our bard’s Pegasus seems, in the performance before us, to be very much off his speed, and by no means to run his poetical course with that vigour and activity which, in his former races, was so universally admired. The *Duellist* has, to say the truth, all that rancorous acrimony of party rage, which we have so often lamented and so often condemned in this author’s works, without an equal degree of that fine poetical colouring, pleasing imagery, and agreeable seasoning of wit and humour, which was generally mixed with it. The satire in this piece is, in many parts, very coarse and indelicate, the lines rough and prosaic, the sentiments trite and vulgar, carrying with it throughout the marks of carelessness and precipitation. We must, at the same time, acknowledge, that, though the drawing is not so correct, or the colours so lively as we could wish, there are strokes in it which sufficiently point out the hand of a master.

The first book, which is the best of the three, opens with some pretty allegorical imagery.

‘ The clock struck twelve, o’er half the globe
Darkness had spread her pitchy robe ;
Morpheus, his feet with velvet shod,
Treading as if in fear he trod,

Gentle as dews at even-tide,
Distill'd his poppies far and wide.

‘ Ambition, who, when waking, dreams
Of mighty, but phantastic, schemes,
Who, when asleep, ne’er knows that rest
With which the humbler soul is blest,
Was building castles in the air,
Goodly to look upon, and fair,
But, on a bad foundation laid,
Doom’d at return of morn to fade.

‘ *Pale Study*, by the taper’s light,
Wearing away the watch of night,
Sat reading, but, with o’ercharg’d head,
Remember’d nothing that he read.

‘ Starving ’midst plenty, with a face
Which might the court of Famine grace,
Ragged, and filthy to behold,
Grey Av’rice nodded o’er his gold.

‘ Jealousy, his quick eye half-clos’d,
With watchings worn, reluctant doz’d,
And, mean distrust not quite forgot,
Slumber’d as if he slumber’d not.

‘ Stretch’d at his length, on the bare ground,
His hardy offspring sleeping round,
Snor’d *restless* Labour ; by his side
Lay Health, a coarse, but comely bride.

‘ Virtue, without the doctor’s aid,
In the soft arms of Sleep was laid,
Whilst Vice, within the guilty breast,
Could not be physic’d into rest.’

The characters that follow of the Bloody Man, the Man of Lust, the Perjur’d Wretch, &c. are but poorly marked ; what poetry is there in these lines on the Infidel ?

‘ *Thou daring Infidel !* whom pride
And sin have drawn from Reason’s side,
Who, fearing his avengeful rod,
Dost wish not to believe a God,
Whose hope is founded on a plan,
Which should distract the soul of man,
And make him curse his abject birth ;
Whose hope is, once return’d to earth,
There to lie down for worms a feast,
To rot and perish, like a beast ;
Who dost, of punishment afraid,
And by thy crimes a coward made,

To ev'ry gen'rous soul a curse,
 Than hell and all her torments worse,
 When crawling to thy latter end,
 Call on destruction as a friend,
 Chusing to crumble into dust
 Rather than rise, tho' rise you must.'

The following invocation is indeed well worthy of Mr. Churchill's genius.

' Hail, Liberty ! a glorious word,
 In other countries scarcely heard,
 Or heard but as a thing of course,
 Without or energy or force ;
Here felt, enjoy'd, ador'd, she springs,
 Far, far beyond the reach of kings.
 Fresh blooming from our mother Earth ;
 With pride and joy she owns her birth
 Deriv'd from us, and in return
 Bids in our breasts her genius burn ;
 Bids us with all those blessings live
 Which Liberty alone can give,
 Or nobly with that spirit die,
 Which makes Death more than Victory.'

In the description of the temple of Liberty, in the second book, there are some good lines ; but the subject is wire-drawn and spun out with a tedious prolixity : in his account of the manners of our ancestors he says,

' What raptures did the bosom fire
 Of the young, rugged, peasant fire,
 When, from the toil of mimic fight,
 Returning with return of night,
 He saw his babe resign the breast,
 And, smiling, stroke those arms in jest,
 With which hereafter he shall make
 The proudest heart in Gallia quake !'

Surely there is nothing in the four last lines but what might as well have come from Billy Whitehead, Mr. Mafon, or any other of the *mediocres poetæ*, as from the pen of the celebrated Mr. Churchill.

Our author's encomium on the liberty of the press gave us much more pleasure than any other part of his poem : we shall, therefore, lay it before our readers.

' Hence Learning struck a deeper root,
 And Science brought forth riper fruit ;

Hence

Hence Loyalty receiv'd support,
 Even when banish'd from the court;
 Hence Government was strength; and hence
 Religion fought, and found defence;
 Hence England's fairest fame arose,
 And Liberty subdued her foes.

‘ On a low, simple, turf-made throne,
 Rais'd by *Allegiance*, scarcely known
 From her attendants, glad to be
 Pattern of that equality
 She wish'd to all, so far as cou'd
 Safely consist with social good,
 The goddess sat; around her head
 A chearful radiance Glory spread;
 Courage, a youth of royal race,
 Lovelily stern, possess'd a place
 On her left-hand, and on her right,
 Sat Honour, cloath'd with robes of light;
 Before her Magna Charta lay
 Which some great lawyer, of his day
 The Pratt, was offic'd to explain,
 And make the basis of her reign;
 Peace, crown'd with olive, to her breast
 Two smiling, twin-born infants prest;
 At her feet couching, War was laid,
 And with a brindled lion play'd;
 Justice and Mercy, hand in hand,
 Joint guardians of the happy land,
 Together held their mighty charge,
 And Truth walk'd all about at large;
 Health, for the royal troop the feast
 Prepar'd, and Virtue was high priest.’

Almost the whole third book is employed in illiberal abuse and personal invective. The characters aimed at may, for aught we know, be the proper objects of satire, with regard to some particular parts of their public or private conduct; but that any men upon earth can be, in all respects, so infamous and abandoned as Mr. C. here describes them, we cannot possibly believe, merely on a poet's word. The first who, it seems, is a clergyman, has not, our author assures us, one single virtue or good quality about him.

‘ Examine strictly all mankind,
 Most characters are mix'd we find,
 And vice and virtue take their turn
 In the same breast to beat and burn.

Our priest was an exception here,
 Nor did one spark of grace appear.
 Not one dull, dim spark in his soul;
 Vice, glorious vice possess'd the whole,
 And, in her service truly warm,
 He was in sin most uniform.'

The lawyer meets with no better quarter from our formidable Drawcanfir, who concludes his character thus:

' Who will, for him, may cant and whine,
 And let weak Conscience with her line
 Chalk out their ways; such starving rules
 Are only fit for coward fools,
 Fellows who credit what priests tell,
 And tremble at the thoughts of hell;
 His spirit dares contend with grace,
 And meets Damnation face to face.'

Lastly, as to the poor peer, Mr. C. has painted him in such colours as are disgusting and shocking to human nature.

' Look at his visage, and agree
 Half hanged he seems, just from the tree
 Escap'd; a rope may sometimes break,
 Or men be cut down by mistake.'

' His life is a continued scene
 Of all that's infamous and mean.'—

In this manner our author goes on to lash and tear without mercy.

Satire, in our opinion, destroys its own end and purpose, when it thus rails and frets, without regard to decency or truth. As Mr. Churchill is a man of undoubted genius and abilities, we wish he would make a better use of them, be more tender with regard to the characters of others, and more careful of his own.

ART. IX. *Moral Tales*, by M. Marmontel. In Two Vols. 12mo.
 Pr. 6s. Becket and De Hondt.

MR. Marmontel's *Tales* have been well received, both at Paris and London, and are not without merit. They are, indeed, what the ingenious Mr. Foote calls "pretty light summer reading for young gentlemen and ladies, who want to know the world." Some very agreeable pictures are drawn of the modern manners, and the method of French courtship, mixed

ed with some good strokes of humour and satire: the reigning foibles of the *beau-monde*, amongst our polite neighbours, are ridiculed in this performance, with a good deal of pleasant and keen raillery, though, at the same time, we cannot but be of opinion, that the dialogue, in many of them, is tedious, and the sentiments spun out in such a manner, as to make them pall upon the reader's appetite. Mr. Marmontel has stiled them all *Contes Moraux*, or *Moral Tales*, the propriety of which may, possibly be called in question, as it is certain that not above two or three of them (and those the worst in the collection) have any claim to that title.

' Virtue, says an old gentleman, to a decayed beauty, is not so rare as people think it; you, for instance, I would lay a wager, were never guilty of an indiscretion: don't lay, replies the lady, though perhaps you might win; but it would be by a very little, too little to boast of.' She then recounts her adventures, by which it appears, that she had despised her husband, and was several times within an ace of being false to him, when some lucky accident interposed to prevent it. The story is well told, and the circumstances entertaining; but the moral of it, if any there be, is certainly this; viz. That if all women are, not vicious, it is owing more to want of opportunity than inclination; and that, if the sex have any virtue, they are indebted to accident for it, and not to principle. *Voilà un Conte Moral*. This Mr. Marmontel calls a *moral tale*, and says in his preface * " J'ai taché par tout de peindre ou les mœurs de la société, ou les sentimens de la nature, & c'est ce qui m'a fait donner à ce recueil le titre de *Contes Moraux*."

Several of these tales have, notwithstanding, a good deal of merit. In the first volume *Alcibiades*, *Solyman II. the Scruple*, and *By Good Luck*, are entertaining and well written, and in the second, *Annette and Lubin*, the *Good Husband*, and the *Connoisseur*. — In *Soliman II.* which is, perhaps, the best amongst them, the author endeavours to ridicule the absurdity of pretending to govern a woman's passions by the mere dint of authority: for this purpose he selects the example of a *sultan* and his *slave*, as the two extremes of arbitrary power, and servile dependance. *Soliman* grew splenetic in the midst of his glory; the various but ready pleasures of the *Seraglio*, were become insipid to him.

* " I have endeavoured throughout to paint the manners of men, and the sentiments of nature; and therefore thought proper to intitle this work *Moral Tales*."

That part of Mr. Marmontel's preface from which this is quoted, is, for what reason we know not, omitted in the English translation.

He looked upon the mistresses prepared for him but as so many mere machines, he wanted one who was capable of receiving and returning a real passion with tenderness and sensibility, and to make slavery agreeable, if possible, to one who had been used to liberty. Three European slaves are procured for him. His behaviour to the two first, Elvira and Delia, seems to have been copied from the second book of Prior's Solomon; but what passes between him and Roxalana (the third lady) has a good deal of humour in it.

‘The chief officer of the seraglio (says Mr. Marmontel) came to inform the sultan, that it was no longer possible to manage the untractable vivacity of one of the European slaves; that she made a jest of his prohibitions and menaces; and that she answered him only by cutting railleries and immoderate bursts of laughter. Soliman, who was too great a prince to make a state-affair of what merely regarded the regulation of his pleasures, entertained a curiosity of seeing this young madcap. He repaired to her, followed by the eunuch. As soon as she saw Soliman, “Heaven be praised! said she, here comes a human figure! You are, without doubt, the sublime sultan, whose slave I have the honour to be? Do me the favour to drive away this old knave, who shocks my very sight.” The sultan had a good deal of difficulty to restrain laughing at this beginning. “Roxalana, said he to her, show some respect, if you please, to the minister of my pleasures: you are yet a stranger to the manners of the seraglio; till they can instruct you in them, contain yourself, and obey.” “A fine compliment,” said Roxalana. “Obey? Is that your Turkish gallantry? Sure you must be mightily beloved, if it is in this strain you begin your addresses to the ladies! *Respect the minister of my pleasures!* You have your pleasures then? and, good heaven, what pleasures, if they resemble their minister! an old amphibious monster, who keeps us here penned in, like sheep in a fold, and who prowls round with his frightful eyes always ready to devour us! See here the confident of your pleasures, and the guardian of our prudence! Give him his due, if you pay him to make yourself hated, he does not cheat you of any of his wages. We cannot take a step but he growls. He forbids us even to walk, and to receive or pay visits. In a short time, I suppose, he will weigh out the air to us, and give us the light by measure.”

She goes on rallying him in this manner; the sultan is surprised, and grows violently in love with her, and sends his chief eunuch to her.

‘On the arrival of the officer, Roxalana's women hastened to wake her. “What does the ape want with me!” cried she, rubbing her eyes. “I come,” replied the eunuch, “from the em-

emperor, to kiss the dust of your feet, and to inform you, that he will come and drink tea with the delight of his soul."——
 "Away with your strange speeches! My feet have no dust, and I do not drink tea so early."

There is something extremely arch in this reply. The conversation that passes between them a little afterwards is lively and picturesque.

"I will forget nothing to soften your servitude; but you ought in return——" "I ought! nothing but what one ought! Leave off, I prithee now, these humiliating phrases. They come with a very ill grace from the mouth of a man of gallantry, who has the honour of talking to a pretty woman."——

"But, Roxalana, do you forget who I am, and who you are?"

—"Who you are, and who I am? You are powerful, I am pretty: thus, I believe, we are even." "That may be so,"

replied the sultan haughtily, "in your country; but here, Roxalana, I am master, and you a slave."——

"Yes, I know you have purchased me; but the robber who sold me could transfer to you only those rights over me which he had himself, the rights of rapine and violence; in one word, the rights of a robber; and you are too honest a man to think of abusing them. After all, you are my master, because my life is in your hands; but I am no longer your slave if I know how to despise life; and truly the life one leads here is not worth the fear of losing it."

"What a frightful notion!" cried the sultan: "do you take me for a barbarian? No, my dear Roxalana, I would make use of my power only to render this life delightful to yourself and me."

"Upon my word," said Roxalana, "the prospect is not very promising. These guards, for instance, so black, so disgusting, so ugly, are they the smiles and sports which here accompany love?"——

"These guards are not set upon you alone. I have five hundred women, whom our manners and laws oblige me to keep watched."

"And why five hundred women?" said she to him, with an air of confidence. "It is a kind of state which the dignity of sultan imposes upon me."——

"But what do you do with them, pray? for you lend them to nobody."

"Inconstancy," replied the sultan, "has introduced this custom. A heart which loves not, stands in need of change. It is for a lover only to be faithful, and I am myself become one but since I have seen you. Let the number of these women give you no shadow of uneasiness; they shall serve only to grace your triumph. You shall see them all eager to please you, and you shall see me attentive to no one but yourself."

"Indeed," said Roxalana, with an air of compassion, "you merit a better fate. It is pity you are not a plain private gentleman in my country; I should then be weak enough to entertain some sort of kindness

for you : for at the bottom it is not you that I hate, it is that which surrounds you. You are much better than is common for a Turk : you have even something of the Frenchman in you, and I have loved, without flattery, some who were not so deserving as yourself." "You have loved!" cried Soliman, with horror! "Oh! not at all; I took care of that!—Do not you pretend that one must have been prudent all one's life-time, in order to cease being so with you? Indeed these Turks are pleasant people."—"And you have not been prudent? O heavens! what do I hear? I am betrayed, I am lost! Destruction seize the traitors who meant to impose upon me." "Forgive them," said Roxalana, "the poor creatures are not to blame. The most knowing are often deceived. For the rest, the misfortune is not very great. Why do not you restore me to my liberty, if you think me unworthy of the honours of slavery?"—"Yes, yes, I will restore you to that liberty, of which you have made so good use." At these words, the sultan retired in a rage, saying to himself, "I plainly foresaw that this little turned-up nose had made a slip."

The astonishment of Soliman, the conqueror of Asia, to see himself treated like a schoolboy by a slave of eighteen, is well described. The pride and magnificence of the sultan, opposed to the ease and levity of the young coquette, forms an agreeable contrast. After trying several methods to gain her heart, he is advised by Delia to try what ambition will do. "You receive to-morrow the ambassadors of your allies; cannot I bring her to see this ceremony behind a curtain, which may conceal us from the eyes of your court?" "And do you think," said the sultan, "that this would make any impression on her?" "I hope so," said Delia: "the women of her country love glory." "You charm me," cried Soliman! "Yes, my dear Delia, I shall owe my happiness to you."

At his return from this ceremony, which he took care to render as pompous as possible, he repaired to Roxalana. "Get you gone," said she to him; "take yourself out of my sight, and never see me more." The sultan remained motionless and dumb with astonishment. "Is this then," pursued she, "your art of love? Glory and grandeur, the only good things worthy to touch the soul, are reserved for you alone; shame and oblivion, the most insupportable of all evils, are my portion; and you would have me love you! I hate you worse than death." The sultan would fain have turned this reproach into raillery. "Nothing is more serious," resumed she. "If my lover had but a hut, I would share his hut with him, and be content. He has a throne; I will share his throne, or he is no lover of mine."

"I would make it," said the sultan, "my happiness to leave nothing wanting to yours; but our manners"—"Idle stories!"—"Our laws"—"Old songs!"—"The priests!"—"What care they?"—"The people and the soldiery!"—"What is it to them? will they be more wretched when you shall have me for your consort? You have very little love, if you have so little courage!" She prevailed so far, that Soliman was ashamed of being so fearful. He orders the musti, the visir, the camaican, the aga of the sea, and the aga of the janissaries, to come to him, and he says to them, "I have carried, as far as I was able, the glory of the crescent; I have established the power and peace of my empire; and I desire nothing by way of recompense for my labours, but to enjoy with the good will of my subjects, a blessing which they all enjoy. I know not what law, but it is one that is not derived down to us from the prophet, forbids the sultans the sweets of the marriage-bed: thence I perceive myself reduced to the condition of slaves, whom I despise; and I am resolved to marry a woman whom I adore. Prepare my people then for this marriage. If they approve of it, I receive their approbation as a mark of their gratitude; but if they dare to murmur at it, tell them that I will have it so." The assembly received the sultan's orders with respectful silence, and the people followed their example.

Soliman, transported with joy and love, went to fetch Roxalana, in order to lead her to the mosque; and said to himself in a low voice, as he was conducting her thither, "Is it possible that a little turned-up nose should overturn the laws of an empire?"

Our readers will perceive by this short extract, that Mr. Marmontel's tales are, by no means, void of humour. We could wish that in all of them the scene of the story had been laid in France, as the attributing French manners to Grecian characters is, to the last degree, absurd. Alcibiades (in the tale so called) is conquered in the Olympic games, he laments his misfortune to Socrates, who is made to say to him, "What! does a trifle, a mere childish amusement, affect you thus?" The reader will see at first view that this is out of character; for however trifling the Olympic games may appear to a French *petit-maitre*, they were looked upon as a very serious affair by an Athenian philosopher; nor is it at all likely that Socrates ever considered it, like Mr. Marmontel, as a bagatelle, or a *jeu-d'enfant*.

The moral tale of the Four Phials, the scene of which is also laid in Greece, is thus introduced.

"I have much regret for the loss of fairyism. It was to lively imaginations a source of innocent pleasures, and the handsomest way in the world of forming agreeable dreams.

The

The climates of the East also were formerly peopled with genii and fairies. The Greeks considered them as mediating beings between men and gods: witness the familiar dæmon of Socrates: witness the fairy which protected Alcidonis, as I am going to relate.

‘The fairy Galante had taken Alcidonis under her protection.’——

Here Mr. Marmontel acquaints us with a circumstance which we never heard of before; viz. that ‘the Greeks considered *fairies* as mediating beings between men and gods,’ and yet we do not remember ever to have read a word about *Greek fairies* in all antiquity: but a French novelist may, perhaps, think he has a kind of poetical licence to create beings of his own, and to make them act as he thinks proper.

There are two translations of this book, one by the anonymous gentleman (or lady) from whom we have taken our extracts, and another by Messrs. Dennis and Loyd, both of which we have read, and compared with the original. The former is, upon the whole, much the best, the latter being by no means so elegant or correct as we had reason to expect, and as it may be made by a careful revival.

ART. X. *No One's Enemy but his Own. A Comedy in Three Acts, as it is performed at the Theatre-Royal in Covent-Garden.* 8vo. Pr. 1s. 6d. Vaillant.

IN the first act of this comedy, Careless, who is the principal character, and who is supposed to be no one's enemy but his own, sufficiently displays to his friend Blunt that he is a mere blab of his own secrets, under an assumed mask of being impenetrable, especially as to his amours; for which he is sufficiently exposed by Blunt. The scene lies in Windsor, and Crib and La Jeunesse, the former an English taylor, and the latter a French peruke-maker, wait upon him from London to dress him; when Careless has even the weakness to discover some of his most important amours before them. They are scarcely departed, when Blunt again takes him to task for his sieve-like qualities; and then enters Mr. Wisely, who is a lover of Hortensia, a lady of a most reserved character, but one who, having attached herself to Careless, is incautious enough to give him, under her own hand, a testimony of her affection. Careless, from mere ostentation and vanity, discovers the secret to Wisely, who is supposed to be going to London, and, at the same time, puts into his hands a snuff-box, with Hortensia's picture in the lid, that he might carry it to be repaired in London; and all this under the

seal of secrecy. In the mean time Sir Philip Figurein, an old knight, who has a passion for dancing and assemblies, sends to desire a meeting with Careless, who, ever faithful to his foible, discovers to Wisely, who is their relation, that he has an amour with the knight's wife.

The scene next shifts to Windsor terrace, and proceeds with a very spirited dialogue between Lucinda, a young lady of beauty and fortune, whom Careless makes a merit of having sacrificed to Hortensia, and Mr. Bellfield, her lover, who, by what afterwards appears, is by no means disagreeable to her. Lucinda drops something to Bellfield relating to the behaviour of Careless; upon which Bellfield leaves her, apparently with a design to challenge him. The scene that follows between Careless, Wisely, and Sir Philip Figurein, is truly comic and entertaining.

The second act opens with Wisely, and Brazen, who is his servant, but not much known at Windsor. When they are retired, Lucinda and Hortensia enter, and some interesting discourse passes between them concerning Careless, whose person seems not to be quite indifferent to either. Brazen enters in Careless's livery, as his footman, and by his supposed master's direction, returns Hortensia her snuff-box, with infinite contempt; but this discloses to Lucinda the intrigue between her and Careless: upon which (to Hortensia's great mortification) the other triumphs unmercifully. When Hortensia retires, Bellfield accosts Lucinda with great success, notwithstanding her affected indifference. After this, Careless and Lucinda have an interview, somewhat between jest and earnest, and they are joined by Sir Philip, Hortensia, and Blunt, among whom Careless, who is now quite blown, passes his time very indifferently; but at parting Sir Philip invites them to be at a mask at his house that evening.

The third act opens with a conversation between Bellfield and Wisely; and the scene changes to Careless's lodgings, where, in a conversation he has with Blunt, the dangers and difficulties into which his imprudence has run him, redouble. Bellfield joins them, and challenges Careless on account of Lucinda; but the latter seriously declares his engagements with Hortensia, whom he does not suppose to have discovered his worthless character. Upon this declaration, Bellfield leaves him with great good humour. Brazen approaches Careless, in Hortensia's livery, and presents him with a letter from that lady, absolutely renouncing all farther connections with him. Careless applauds himself on this deliverance, and has thoughts of returning to Lucinda, which produces some disagreeable conversation between him and Bellfield. Night now approaching, Careless's design upon Sir Philip's wife, is, by Wisely's means, publicly exposed, while
Hortensia

Hortensia and Lucinda unite in a hearty contempt for Careless. The former bestows herself upon Wisely, and the latter gives her hand to Bellfield.

We should do injustice to Mr. Murphy not to admit, that this play contains a great deal of spirited dialogue, well supported, and properly characterized. The character of Careless, though perhaps carried too far, is not uncommon in life; and that of Sir Philip Figurein, is, in many places, marked with originality. The striking defect of the play consists in the situation of its characters not being sufficiently interesting; a fault into which Mr. Murphy may have been led by the example of Congreve.

ART. XI. *What we must All come to. A Comedy in Two Acts. As it was intended to be acted at the Theatre-Royal in Covent Garden. 8vo. Pr. 1s. Vaillant.*

MR. Drugget, a positive citizen, with a vulgar taste in gardening, retires with a hundred thousand pounds in his pocket, to what he calls a country house, lying upon a dusty road, within four or five miles of London. He has two daughters, one of them married to Sir Charles Rackett, a man of figure and fortune; the other, Miss Nancy, is unmarried, but is courted by one Woodley, a country gentleman of some merit, whom she likes; but he stands in no high degree of favour with the father, on account of some freedom he has taken in censuring his gardens. Lovelace, a pretender to high life, courts her at the same time, and is countenanced by both father and mother, who are fond of having another man of fashion for their son-in-law.

In the mean time, Sir Charles Rackett and his wife arrive; and though, at first, seemingly fond of each other, they fall into a dispute about a wrong card Sir Charles had played at whist, which is carried on with so much violence, that Sir Charles orders his horses to be put to his chariot, threatening to be gone that very night, and upbraids his wife in terms which give occasion both for her father and mother to suspect that she has been unfaithful to his bed. The mistake is at last discovered; but the quarrel is no sooner made up than it blazes out with more fierceness than before. Mean time Mrs. Dimity, Miss Nancy's woman, finds means to give such advice to Lovelace, as renders Drugget his irreconcilable enemy, while the quarrel between his son-in-law and his daughter gives him such a disgust to people of fashion, that he bestows his daughter upon Woodley.

The character of Drugget is well drawn; but the *fort* of the play lies in the ridiculous quarrel between Sir Charles and lady Rackett.—When we consider what a serious affair in life gaming is now become, even to the dissolution of the most tender affections, we cannot help regretting that this piece had not fairer play shewn it by some of the audience. Every sensible reader, who is conversant in the present high modes of living, must be sensible, that it is next to impossible to overcharge a satire of this kind.

ART. XII. *Two Extracts from the Sixth Book of the General History of Polybius. I. The Origin and Natural Revolutions of civil Government. An Analysis of the Government of Rome. II. Some peculiar Excellencies in the Roman Government and Manners, illustrated by a Comparison of them with those of other States. Translated from the Greek. To which are prefixed some Reflections tending to illuſtrate the Doctrine of the Author concerning the natural Deſtruction of mixed Governments, with an Application of it to the State of Britain. By Mr. Hampton. 4to. Pr. 3s. Dodſley.*

WE have already done juſtice to Mr. Hampton's excellent tranſlation of Polybius †. The profeſſed deſign of this publication is to trace the cauſes which lead to the natural deſtruction of mixed governments, and to apply the doctrine of Polybius, on that head, to the ſtate of Britain. This application is introduced by a very ſenſible preface to the extracts by Mr. Hampton, tending to intimate, that the people of Great Britain ſtand in need of a reformation of manners; and that they have upon them all thoſe ſymptoms of degeneracy, which Polybius (while the Roman republic was in its full vigour) foreſaw muſt ruin it, and oblige the Romans at laſt to return back to monarchy and arbitrary ſway. 'Anarchy, ſays our author, the offſpring of popular power, and parent of deſpotic rule, is indeed the natural bane of governments, that are compoſed, like thoſe of Rome and Britain, of the three ſimple forms. Such governments, according to Polybius, terminate in deſpotiſm: not from the abuſe of royalty or ariſtocracy, but from the licence of democracy. It ſeems, that the people can no longer be intruſted ſafely with the exerciſe of power, than while ſimplicity and moderation, a love of order, and an attention to the public good, direct their deſires to proper objects, and contain their paſſions within reaſonable bounds. The change of man-

† See Critical Review, vol. i. p. 293.

ners, that is introduced by time and prosperous events, the presumption that arises from success, and the vices that are spread among them by an overflow of wealth, soon render them alike incapable, of submitting to the authority which they have delegated to others, and of applying to the true ends of government that which they have retained. Obedience then becomes an intolerable constraint; the magistracies are suspected and opposed; and even the subordination, that was at first established by themselves, is judged to be injurious to the rights of liberty. But liberty is lost, as soon as it is emancipated from subjection to the laws. Upon these principles it was, that this great historian ventured to foretell, that Rome must at last return back again to monarchy, and be governed by arbitrary sway. Yet at that time, the republic flourished in full strength and dignity. The harmony between the several orders was preserved intire; and the authority of the senate moderated and directed the deliberations of the people. But he foresaw, that arrogance would spring from conquest; and that, as the riches of the state increased, the ancient habits of frugality and temperance, and the sufficiency that was derived from parsimonious industry, would give place to avarice and prodigality, to want and luxury. He foresaw, that turbulent and ambitious leaders would arise; who, by feeding the corruption, and flattering the greatness of the people, would strive to obtain from them in return the means of gratifying their own lust of wealth and power. In this state of things, the progress would be short and certain: from dissolute manners, to a rejection of all controul; from power usurped or misapplied, to tumult, violence, and intestine wars; from the tyranny of the contending heads of many factions, to the despotism of a single master.

From this deduction the author prognosticates that the fate of Rome will sooner or later be renewed in Britain; but without presuming to determine the precise time when the change will happen. Notwithstanding the good opinion we have of Mr. Hampton as a translator, we cannot agree with him in these gloomy forebodings. We remember the time when nothing was more common than for our best writers to bewail the absolute extinction of all military spirit in the kingdom; but the late war has effectually proved how much they were mistaken. The encrease of the national debt was another topic of public exclamation, even when it was not half so formidable as it is at present; but we do not find that the many melancholy predictions on that head have been yet fulfilled.

Mr. Hampton, in one part of his preface thinks, that in Britain, if the princes had not yielded to the people some of their ancient rights, the state must long ago have rested in a

simple monarchy.' We cannot agree to this remark of Mr. Hampton, because we apprehend that the antient rights he speaks of were not constitutional but usurped, rights ; and that the government of Great Britain at present consists of a monarchy as simple as that of any other nation in Europe. The checks which our constitution admits of upon the exercise of prerogative, or regal power, are not supposed to be any diminution of monarchy, but a strengthening of it ; for the capital maxim of our government is, that the greatness of the monarch is founded upon the legal rights of the people. This is a maxim so rational and so equitable in itself, that we see it adopted every day by parliaments even under a French monarchy ; and we apprehend that there never was any attack made upon this crown at first, either oligarchical or democratical, that was not qualified by the most profound submission to the rights of monarchy. If we look into the constitutional opposition against Charles the First, we never find the antient rights of monarchy attacked, though the usurped powers of himself and his predecessors often are.

We cannot help observing that Mr. Hampton, in his preface, omits to mention the very great difference there is between the government of old Rome and that of Great Britain ; which is founded on commerce, of which the Romans had scarcely an idea, as contributing to the support and security of government. The principles of trade being abhorrent of all those vices of pride, prodigality, and luxury that effected the ruin of the Roman republic, we have nothing to apprehend from those enormities, as commerce is of so unbounded a nature, that it will always find a succession of industrious hands to carry it on, however degenerated they who have already made their fortunes by it may prove.

To conclude : Though we admire Mr. Hampton's sagacity in his preface to the publication before us, yet we cannot think that the constitution of Great Britain is at present in the smallest danger from any diminution of the antient powers of the crown, or from any unbridled licentiousness of the people. The constitutional boundaries between privilege and prerogative seem now to be fixed, or at least acquiesced in by all ranks ; nor are we to mistake the intemperate violent behaviour of a few for the sense of the people of England, who know that the enjoyment of their own private properties depends upon the support of the present establishment.

ART. XIII. *Remarks on the Present State of the National Debt. Together with some Strictures upon the general Modes of Taxation in England.* 8vo. 1s. Wilkie.

THIS writer is of opinion, that the national debt, or the sums borrowed by our government, is a mere imaginary treasure ; and that there is no danger of a national bankruptcy, while we are able to raise taxes equal to the annual interest of that debt : and he observes, that under king William and queen Anne the people found it more difficult to pay their taxes than they do at present, which was owing to the continental wars they carried on. He then considers his subject in two views, viz. when particular individuals are the public creditors, and when foreigners are so. Upon both those heads he says little that is new, or that is not obvious to a common understanding ; and he seems to think that as long as the annual exports of the nation can supply the interest due upon the principal, this nation can never be in any danger of breaking for debt. But he apprehends that the introducing the agency of money instead of barter, has led people into ten thousand errors they are not aware of ; some of which he mentions, and particularly the pernicious tendency of our government's borrowing money to purchase the commodities which the nation produces, and at the same time imposing a tax for the payment of its interest. ' In this case (says the author) the condition of England, at the expiration of the war, would be exactly as follows. Her circulating cash would, by this means, be increased, in proportion to the money so borrowed ; and the price of all her commodities would rise accordingly. But as there would be an annual interest due upon it, for which as well as the principal England would be responsible ; there would be also an annual drain of cash again out of the kingdom, unless the interest of it were paid in a proportionable quantity of commodities. And if this be really the case, as it unavoidably must be, as well in time of war as peace ; it is evidently impossible for the state to maintain and support the same number of forces, as if no such debt had been contracted. But, if the interest of it is paid all in specie, the nation would continue still equally in debt, at the same time that this fluctuating condition of her circulating cash must greatly perplex the subject, while he received the principal, in lieu of his commodities, with one hand ; and subtracted therefrom, by paying annually a certain portion of the very same money, in the way of interest for it, with the other. And yet it is evident that the use of it would yield him no manner of advantage ; for all the money he should thus receive of

rat, would, in reality, be only a much *debt* of-
not while the balance of trade in our favor, it is
is to complain of the perpetual increase of the
modities, because the latter is a natural and *debt* of
of the former. He then gives advice upon the
upon the temptations to smuggling. He, next, ex-
uses in which a nation may contract a *debt* of
thinks may be done by *debt* of for the *debt* of
of an army upon some public *debt* of a *debt* of
the most common, and by *debt* of much *debt* of
selling national *debt* of, is when *debt* of are *debt* of
government at the expense of giving the *debt* of *debt* of
advantage, or what is commonly called a *debt* of.
the state (continues he) becomes indebted to
for money and commodities which never *debt* of
on which we are sorry to say is it too well *debt* of
down four inferences:

1. that a *debt* of, properly so *debt* of, is always *debt* of
a state, in proportion to the *debt* of interest, and
more particularly so, when *debt* of are the *debt* of.

2. that, contrary to the common received notion
concerning this matter, a *debt* of is not always *debt* of
it pays interest for money borrowed for public *debt* of.
loans are advanced within the *debt* of, and that, *debt* of
on the same terms with monies *debt* of on private
is not properly contracting a *debt* of, but only
national *debt* of.

3. that a *debt* of therefore doth *debt* of really and *debt* of
it, when the loans it borrows are *debt* of within *debt* of
in proportion to the premium it gives, and the
interest it pays, for them. Ad the natural effect
of a *debt* of is to contract *debt* of to increase the
idle hands in a nation, and thereby to oppress and
indolent.

4. and lastly, that every state *debt* of interest for *debt* of
is always, at least in that proportion, in
consequently, in the same degree less powerful than
capable of being. For every state or nation,
as above, is thereby proportionably drained of
so that in time of war, when the exigencies
are than ordinary, it will be impossible for it
with its own produce, the same number of
as it might otherwise do, if a such *debt* of were in

The author with great reason takes notice of the many waste uncultivated lands in the heart of the kingdom, (even in the neighbourhood of the metropolis); and which, if improved, might add frequently to those commodities, to pay the interest the owners and proprietors not been known to us, immediately chargeable with the method now, as being the best of taxing them. Supposing the kingdom, paid fifty millions a year, for the interest of his debt, for the same very large sum to him, together, by way of compensation, as it should be charged.

Therefore, if all the taxes upon various articles, were reduced to one single species, it would evidently answer the same purpose as if the same sum were paid at the same time, that is, if the taxes were reduced to one infinitely more convenient and efficient additional tax upon the same sum, equal to all other taxes in the kingdom, put together. By drawing in one single point, and common point of taxation, are laid upon the same sum, and by consequence proportionally affect the production arising from the same sum, following. First, the difficulty of collecting the same sum, on account of the vast number of articles. Secondly, the great expense of the same sum, by the great number of officers, and, fourthly, the violation of the liberty. He next he lays down a method to remove some objections, and plains the article of the same sum, and therefore it is a method of life, in which

In short, this author plainly points at new estimates be-
ing made of the value of

the taxes notice of the many waste uncultivated lands in the heart of the kingdom, (the metropolis); and which, if improved, might add frequently to those commodities, to pay the interest the owners and proprietors not been known to us, immediately chargeable with the method now, as being the best of taxing them. Supposing the kingdom, paid fifty millions a year, for the interest of his debt, for the same very large sum to him, together, by way of compensation, as it should be charged.

Therefore, if all the taxes upon various articles, were reduced to one single species only, it would evidently answer the same purpose as if the same sum were paid at the same time, that is, if the taxes were reduced to one infinitely more convenient and efficient additional tax upon the same sum, equal to all other taxes in the kingdom, put together. By drawing in one single point, and common point of taxation, are laid upon the same sum, and by consequence proportionally affect the production arising from the same sum, following. First, the difficulty of collecting the same sum, on account of the vast number of articles. Secondly, the great expense of the same sum, by the great number of officers, and, fourthly, the violation of the liberty. He next he lays down a method to remove some objections, and plains the article of the same sum, and therefore it is a method of life, in which

In short, this author plainly points at new estimates be-
ing made of the value of

to declare his sentiments upon a matter that must meet with so many difficulties, as at present to be judged impracticable. He is so much master of the subject on which he writes, that he is sometimes apt to run into redundancies; but we are of opinion that this pamphlet well deserves the most serious attention of the public, and the legislature itself, as the principles he lays down can scarcely admit of any confutation in theory, however deficient they may be as to practicability.

ART. XIV. *Pa'æographia sacra. Or, Discourses on sacred Subjects.*
By William Stukely, M. D. Rector of St. George, Queen-square. 4to. Pr. 7s. Baillie.

THE hint of these discourses seems to have been taken from the Physico-theology of Mr. Derham, who, by displaying the wonders of God in the works of the creation, has more effectually promoted the cause of religion, than metaphysicians who bewilder themselves in the mazes of abstraction, or systematical divines, who, devoted to fruitless controversy, and zealous for their own opinions, at last lose sight of truth.

The work consists of eight discourses: the first, second, and third treat of the glories of the vegetable kingdom; the fourth, of the cosmogony or æra of the creation, at the vernal equinox; the fifth is intitled Balaam Druid, a theological question; the sixth turn upon Sabbath and matrimony, the primary laws at creation; the seventh is a critical disquisition on Psalm cxxxiii; the eighth contains Origines Britannicæ, with a piece of sacred chronology.

We shall here give the reader an abstract of the two first discourses, which will be sufficient to enable him to form a judgment of the whole. The first discourse is reduced to three heads: under the first, which turns upon the beauty and use of the vegetable world in general, the author expatiates upon the beauties of Solomon's gardens, the exquisite poetry of the orientals, and the Song of Solomon in particular; which, according to him, gave rise to the pastoral poetry both of the Greeks and Romans; and concludes it by observing, that the British Druids came from Abraham; were of the same patriarchal reformed religion; and brought the use of sacred groves to Great Britain. This last opinion is, as we apprehend, a little far-fetched.

Under the second head, which turns upon a particular branch of the vegetable world's use in a religious view, the author treats of the frankincense, the morning-sacrifice of all nations from the earliest times; and observes, in speaking upon this subject,

subject, that it was the practice of the old world to use flowers and branches in all great acts of religion, in the same manner as amongst us at Christmas, Easter, and Whitsuntide; which usage he apprehends to be derived from the ancient Druids, as well as from the practice of the heathen. Under the same head he observes, that the person whom we call Messiah, was expected by all nations; and that even the Chinese philosopher Confucius looked for his coming. There seems to be some reason for this conjecture; for Tacitus informs us, that some time before Vespasian was raised to the imperial throne, an opinion had prevailed all over the East, that one born in Judea should be the supreme ruler of mankind. Our author farther observes, that the vernal equinox was known from prophetic notices to be the time of the death of the Messiah; and tells us, that the true purport of the festival was, by the poets, wrought into the fable of Adonis being killed. This position is, in our opinion, somewhat extravagant; and, indeed, those who endeavour to trace out the mysteries of our religion in the reveries of ancient mythology, seem to have quite mistaken the road to truth.

Maximus of Tyre, a famous Platonist, had represented the Druids as worshippers of Jupiter, whose statue or sign was a very high oak-tree: the author of this work endeavours to vindicate them from the imputation of idolatry, thus: 'the great woods and groves (says he) were their verdant temples, — the boughs of oak and acorns were the ornaments of their flames and altars, which they cut down with the brazen instruments called *celts*, innumerable quantities whereof are still found in Britain and the circumjacent islands. But they preserved the custom of the east, from whence they came, of having a *kebla*, or object, to which they all turned their faces in acts of religion. In the open temples of the Druids (continues he) they had an obeliscal stone, set upright, for the *kebla*; or three stones set nich-wise, symbolic of the divine presence. In a grove they chose out a handsome oak, with two cross-like branches. On the stem of the tree they inscribed the word *TARAN*, which signifies God the supreme; above and below, the word *THAV*, which signifies Deity. On the cross-arm, to the right, the word *BELEN*, meaning the All-healing Saviour. On the left arm, the word *HES*, meaning the Divine Spirit.' By vindicating them in this manner, the author seems to acknowledge that they were idolaters.

Under the third head, which turns upon architecture, he endeavours to prove that the fabric of our ancient churches and cathedrals was a sort of imitation of a grove. The second discourse is reduced to two heads: under the first, the use and

beauty

beauty of the vegetable world in general is again expatiated upon: under the second, this philosophical divine treats of the seeds of plants; and, by reasoning from analogy, endeavours to demonstrate that most important article of religion, the resurrection.

Upon the whole, our opinion of these discourses is, that though the author has given rather too great a loose to the flights of fancy, every sincere Christian will be both entertained and instructed by perusing them.

ART. XV. *A Persuasive to the Enlargement of Psalmody; or, Attempt to shew the Reasonableness and Obligation of joining with the Psalms of David, other Scriptural Songs, especially out of the New Testament. By a Minister of the Church of Scotland. 8vo. Printed at Glasgow, and sold by Gilmour.*

FROM the author of this pamphlet we are informed, that so far back as the year 1745, the General Assembly, which is the supreme ecclesiastical tribunal of Scotland, 'ordered a collection of Scripture songs, which a committee for the purpose had prepared, to be printed, and required presbyteries to transmit their observations upon them.' And that, 'In the year 1749, they instructed the committee to consider the amendments offered, to admit such as they should judge proper and material, and to cause a new impression of them, so corrected, that they might be again subjected to their examination.' In 1751, the presbyteries being found deficient in making their report, the General Assembly renewed their requirement of it; but from that day to this the design seems to have been forgotten, which is the reason why this attempt is made to revive it; so that the use of other Scripture songs besides the Psalms of David may be introduced without offence or displeasure into the churches of Scotland.

The first section of this pamphlet discovers that its author is a perfect master of its subject, and has studied it thoroughly, by establishing (and we think he has done it beyond contradiction) the practice of hymn-singing to have prevailed in the primitive Christian church. He particularly takes notice of Pliny's Letter to Trajan, in the year 107, in which the Christians are said before morning, 'to sing an hymn to Christ alternately among themselves, as to a God.' In a note on this passage, the author observes, that '*carmen* properly signifies a poem, though it is sometimes used for a set or prescribed form of words in prose.' We shall here beg leave to observe, that *carmen* like-
wise

wife signifies a magical incantation or form of words; and we are strongly tempted to believe that Pliny mentions it here in that sense.

This author's second section treats 'of the reasonableness of joining other songs with the Psalms of David, from the scheme of redemption more fully manifested, and actually executed since these were composed.' In discussing this head, we can perceive nothing advanced that is inconsistent with the character of a sound serious divine, who is thoroughly impressed with the truth of what he advances. The same may be said of his third section, in which he treats 'Of the obligation to enlarge our songs from the reasonableness hereof, and the example of the primitive church, conjoined, and from some passages of the New Testament.' The fourth and last section endeavours to remove the objections against the enlargement of psalmody; and to give some answers to those objections. The author, in the course of this section, is very full as to the practice of foreign protestant churches on this head, which he proves to be entirely in favour of his enlargement. He then pays no very good compliment to his own church, when he tells us, that 'So far back as the year 1647, which was within what has been called the *pure period*, the General Assembly "recommended to Mr. Zachary Boyd to translate the other scriptural songs into metre, and to report his travels thereon to the commission, that, after examination thereof, they might send the same to presbyteries, to be by them considered until the next General Assembly." And this again "appointed two brethren to revise Mr. Boyd's labours, and to report to the commission, who, after examination, were to shew their opinion and judgment about them to the following assembly." But they were not approved; as indeed their rejection is said to have been a wise measure for the credit and reputation of the church.' The reader here is to observe, that this same Mr. Zachary Boyd was an ecclesiastical buffoon of the church of Scotland, who travestied great part of the Bible, with a humour and in a style very remote both from seriousness and decency. The author, in the close of this *Persuasive*, strengthens his arguments with the opinions of the English dissenters and other divines of the church of England, who seem, most of them, to be in his favour.

But, after all, though we are, in our own minds, sincere friends to this author's scheme of enlarging psalmody, yet we cannot look upon it either in a literary or theological, but in a prudential light; and the prudentiality of it must entirely depend upon the cool moderate reflections of those who are to authorize it. If they shall find the people of Scotland heartily disposed

disposed towards such an enlargement, we shall rejoice to see it established; but should that not be the case, we think, by what has formerly happened in that country, that it would be the height of frenzy to enforce it, however it may be founded in reason, justified by scripture, or practised by antiquity.

ART. XVI. *Man in quest of himself: or, a Defence of the Individuality of the Human Mind, or Self. Occasioned by some Remarks in the Monthly Review for July, 1763. on a Note in Search's Freewill. By Cuthbert Comment, Gent. 8vo. 1s. Dod-
dley.*

THE author of this tract endeavours to assert and maintain the individuality of the human mind, in opposition to a certain critic, who, in his observations upon his Essay on Freewill, had inadvertently revived an old atheistical notion, that a perceptive and active being might be formed of inert and senseless principles. He justly observes, that as the term *individual* imports something that cannot be divided; that, therefore, to represent every individual as a compound, is a palpable absurdity, an absolute contradiction in terms, the same as an indivisible divisible, or a compounded compound.

This extravagant opinion was maintained heretofore by the Stratonic and Democritic atheists, who admitted atoms absolutely indivisible, as the ingredients of which the souls of men, and all other productions, were formed. They held, that those atoms were floating about in infinite space, distinct and separate from each other; until by their collision, assortments, and adhesions, they ranged themselves into the compound bodies we see. Our author, whilst he asserts the spirituality of the soul, refutes the above atheistical tenet with great force of argument, and proves, in a satisfactory manner, that after all possible division of matter, it will still continue matter: but he has omitted many striking arguments which have been adduced, in order to evince that no change in the modification of matter can superadd to its intelligence, upon which the spirituality and individuality of the human mind are founded. Dr. Bentley, in his discourse against atheism, preached at Boyle's lecture, had admirably proved that motion could never give the property of thinking to matter, by the following argument: In twelve hours the hand of a clock moves to the point from whence it set out, yet cast your eye upon it in any particular moment, it appears to be at rest. This is a plain demonstration, that motion can add nothing to matter that it had not before; for from the above similitude it is evident, that matter in any given

second

second of the time of its motion, is in the same state as if at rest. There must be therefore in man something totally distinct from what strikes the senses, since neither motion nor a particular arrangement of the particles of matter can ever produce personality, or the consciousness of our own existence. *Individual* and *personal* are therefore synonymous terms with *spiritual*, agreeable to the opinion of certain philosophers, that there is in the human soul a principle of unity which connects it with the Deity. The monades of the celebrated Leibnitz are founded upon the same notion, namely, that unity is essential to an intelligent being: a monade, according to that illustrious philosopher, is any being that can say, *I am*; and these beings are, by their unity, connected with God, made members of the world of spirits, and have an insight into eternal truths. Unity or individuality is, indeed, as essential to finite and created spirits, as it is to the great Father of spirits, the eternal Creator of the universe; and the unity of the Godhead has in all ages been thought to be an article of so much consequence, that some have suffered martyrdom for it. Our author, though the subject he treats is of so abstruse a nature, has often recourse to raillery; not contented with refuting his antagonist, he does his utmost to make him appear ridiculous; this is, indeed, excusable in him, as the author against whom he writes, allows himself the most unlimited licentiousness both in raillery and abuse.

MONTHLY CATALOGUE.

- Art. 17. *Serious thoughts on the Ingratitude and Injustice of the Opposition against Lord Bute. With an Attempt to prove, that we never were so happy as during his Lordship's Administration.* 4to. Pr. 6d. Flexney.

THIS writer erects himself into an ironical apologist for lord Bute and his conduct, and under that mask he retales all the dirty hackneyed charges against him, but without one grain of wit or humour to move our risibility, or of truth or justice to convince our reason.

- Art. 18. *A Dissertion of the North Briton, No. 45. Paragraph by Paragraph. Inscribed to the Right Hon. Earl Temple.* 8vo. Pr. 1s. 5d. Burnet.

This author cuts up his subject with no unskilful hand, and exposes the virulence and injustice of this celebrated North Briton in a manner that must affect every well-wisher to the peace of the nation, or to his majesty's person and government.

Art.

Art. 19. *A Collection of the Supplies, and Ways and Means, from the Revolution to the present time. By a Member of Parliament.* 12mo. Pr. 3s. Davis.

Of all the works we ever undertook the review of, this is the most melancholy, as the sum-total of the supplies and ways and means raised upon this kingdom, since the revolution, amounts to the incredible sum (reader, we give it thee in words, for fear thou shouldst suspect any mistake in figures) of four hundred and eight millions, eight hundred and ninety-eight thousand, three hundred sixty-nine pounds, six shillings, and four pence half-penny. As for the particulars, we refer thee to the collection itself, where thou wilt find them readily vouched by day and date, by *quid pro quo*, in pounds, shillings, pence, and farthings; and that too in so accurate and easy a manner, as to be intelligible to the meanest capacity; if, as the saying is, he can spell, read, and cast accounts. In short, we not only recommend this little volume to all parliament-men, and patriots of all denominations; but we hope to see an order of the British council for its being chained to a desk in every church, for the perusal of all true Englishmen, in the same manner as the Bible and Fox's Book of Martyrs were in the days of our honest ancestors.

Art. 20. *Crude Thoughts on the Dog-act. Recommended to the Consideration of all such as are to be disqualified by it, the Farmers, Freeholders, and every honest Man in the Kingdom of England, By a Person without Eyes from his Birth.* 8vo. 6d. Knowles.

This is a very sensible remonstrance upon the severity of the present game-laws, and the absurdity of extending them farther.

Art. 21. *Observations concerning the Execution of Criminals convicted of Capital Offences. The Conduct of Sheriffs inquired into. With a short View of the Consequences attending a Military Power. Addressed to the Magistrates of Great Britain, of all Denominations. Wrote in 1751, but never before published.* 8vo. Pr. 6d. Nicoll.

This observer is very angry with the non-attendance of sheriffs and under-sheriffs upon the execution of criminals, which has often rendered it necessary to call in the military power, to the great disgrace of the civil administration. The author next points out the power of the sheriffs of London and Middlesex, who, on proper occasions may raise the *posse comitatus*. A due attention is paid to Mr. Janssen's behaviour during his shrievalty, who always declined the assistance of military power

power to execute the civil laws of this land. The author then smells a rat in the proffer of the voluntary and friendly assistance of the military: '*Timeo Danaos, says he sagaciously, & dona ferentes.*' For our own part, we have always heard the military gentlemen complain of their attendance on such melancholy occasions, as being the most disagreeable and disgraceful part of their duty. The observer is then very justly fired with indignation at the indecency of the common executions; though we are apt to think that most of his charges are aggravated; and some of them groundless, while others call for reformation.

Art. 22. *Evangelical Discourses.* By John Payne. 8vo. Price 3s. sewed.

These discourses, tho' they were not delivered from the pulpit, are much superior to those which are commonly pronounced to a numerous congregation. The reason which the author assigns for giving them rather in the form of sermons than essays, is, that as divine truth can be communicated to the mind only by the immediate operation of the Spirit of truth, the arguments by which men inculcate the duties of religion and morality, are never more likely to make an impression than when delivered in the manner which people have been accustomed to hear them treated.

The same points of doctrine too often occur in these pieces, and the author should have therefore supported them by different arguments from those which he had adduced before: he endeavours to excuse himself for these repetitions, by acknowledging that they were not originally intended for the press; and throws himself upon the mercy of the public. We hope he will meet with an indulgent reception from his readers, as his style and manner of reasoning are unexceptionable.

Art. 23. *A Description of the Storm that happened in West Kent, in August, 1763.* By John Hedges, A. M. Vicar of Tudeley cum Capella, Kent. 4to. 6d. Chandler.

A piece of unintelligible rhapsody, penned, as it should seem by the style, by some wild enthusiastic methodist: we will give our readers one sentence of it, which we believe will sufficiently satisfy their curiosity: '*Eternity is something that is more like nothing, than any thing we have either seen, have been, or are acquainted with; and yet every one of us may, will, must feel either the good or ill effects of it for ever.*' If this is not most sublime nonsense, we do not know what is.

Art. 24. *A Letter sent to his Excellency Claude Louis Francois Regnier Count de Guerchy, &c. Ambassador Extraordinary to his Britannic Majesty. By the Noble Charles G  nevieve Louis Augustus C  sar Andrew Timotheus d'Eon de Beaumont, &c. &c.* 4to. Pr. 2s. 6d. Dixwell.

This letter, some weeks ago, received a very concise answer in the Gazette, by the writer being formally discharged from appearing at court, on complaint of the French king, for not delivering his letters of revocation. The pamphlet before us contains an account of a very unimportant dispute between this chevalier d'Eon and one de Vergy, whom he treats as an adventurer and an impostor. On the perusal of this dispute we cannot help congratulating our court upon the French sending to us as great ——— as we can possibly send to them.

Art. 25. *A Letter to a Young Lady on her Marriage.* 4to. Pr. 1s. Davis.

This epistle turns on two points. The first is a most severe invective against man-midwives, and the second a most excellent receipt for a young lady to keep her teeth clean, by the help of a butcher's skewer. This last is, we assure our readers, by far the most valuable part of the performance, which has a sting at the tail levelled against the Monthly and Critical Reviewers, who, the writer says, are chiefly composed of surgeons and man midwives. Some of our fraternity, perhaps, would be glad that he could make the charge good, as they, possibly, might find it more profitable to manage the forceps than the quill. This writer, who pretends to take up the pen in favour of decency, is, perhaps, the most indecent creature that ever handled one; and what he says, respecting man-midwives, is of so scandalous a nature, that we cannot take farther notice of his performance.

Art. 26. *An Essay on the Study of Literature, Written originally in French, by Edward Gibbon, jun. Esq. Now first translated into English.* 8vo. Pr. 2s. Becket and De Hondt.

We heartily wish that this gentleman, whose talents appear to be pregnant with good sense, when uninfluenced by French authorities, would write upon a subject less dissipated, and more collected to a particular point: we make no doubt but we shall then have an opportunity of congratulating our country upon a valuable acquisition to true taste and useful erudition.

We have already † given our opinion concerning this work, and treated it with all the tenderness which we apprehend to be due to rising genius. The translation before us is void of that stiffness, and those improprieties, which we observed in the original French; but, after all, we cannot help wishing that, if a translation of this piece was wanting, Mr. Gibbon would have taken that opportunity of giving us something more of his own.

Art. 27. *The History of Prime Ministers and Favourites, in England; from the Conquest down to the Present Time: With Reflections on the fatal Consequences of their Misconduct; and Political Deductions on the Perpetuity of Freedom in the English Constitution: Ascertained and vindicated from the Despotism affected by any of our Sovereigns.* 8vo. Pr. 2s. 6d. Kearsly.

This author comes with his skimming-dish when all the cream is gone, volumes upon volumes, and millions of pamphlets and papers having been employed to expose the abuses of ministerial power in England. This writer's knowledge of his subject does not exceed the reading Baker, Rapin, and the like historians, from whom he relates all the common-place facts and reflections that have been so many thousand times hackneyed in former publications. He represents queen Elizabeth as having recalled Leicester from the Low Countries with disgrace, and of having let Essex taste and surfeit on the wealth of the nation, and that 'the names of monopolies and odious taxes were not intelligible to experience all her days.' After so many miserable misrepresentations in the transactions of a reign now so well known, the reader cannot expect that we are to take any farther notice of this flimsy compilation.

Art. 28. *The Expedience and Necessity of national Establishments in Religion, with Observations on that of the Church of England in particular. A Sermon preached at the first Triennial Visitation held by the Right Reverend Father in God Thomas Lord Bishop of Bristol, at St. Stephen's Church in Bristol, July 14, 1763. And published at the Desire of his Lordship and the Clergy. By William Taswell, M. A. Vicar of Wotton-under-edge, in Gloucestershire.* 8vo. Pr. 6d. Fletcher.

Mr. Taswell, in this discourse, proposes the following articles, The general expedience and necessity of national establishments in religion, the peculiar advantages of the Christian

† See Critical Review, vol. xii. p. 57.

religion, and in particular that of our own church-constitution and worship. In speaking to the first of these points, he justly observes, That the vulgar and ignorant have no means of acquiring any knowledge of religion; and their moral duties, but by frequenting places of public worship, where there is an *ascertained form of prayer* read to direct them in their devotions, and preachers to instruct them in the various modes of moral obligation. In handling this subject he farther observes, That the collective body of a nation flourishes or declines as their public worship, enjoined by the established religion of a country, is attended to or neglected. This truth is evident from the whole tenor of antient history, in which we find that the rise and fall of empires is marked by the zealous attachment to religious institutions, and by the deviation from them amongst those who are subject to their several governments. Thus the Epicurean philosophy prevailed in the republic of Athens, before Greece became a province to Rome, and the pernicious doctrines of that sect were universally adopted by the patricians before the Roman republic was reduced to slavery by the ambition of the Cæsars.

Still stronger proofs of this may be derived from a retrospect of those nations who once enjoyed the light of the gospel, but have now lost it, in particular those great and opulent cities in Asia and Africa, which were formerly so famous for their Christian churches. Whoever compares their antient state with their present, and duly considers that their declensions proceeded from the corruption or loss of their religious establishments, will want but little farther conviction of this important truth.

Mr. Taswell, after having considered the general expedience and necessity of national establishments in religion, and the peculiar advantages of the christian faith, proceeds in the last place to enlarge upon those of our own church-constitution and worship. These he represents as the result of the long-digested reasons, wisdom, and council of all the most able directors both of our church and state; adding, that our ever-honoured ancestry, at a period by no means favourable to liberty, drove out the Roman pontiff from his long-usurped dominion over us; and that with a spirit which will do them honour, as long as virtue and religion have a name. The *reformer and patriot*, advancing hand in hand, purged our religion and fixed the standard of freedom also in our country — The most superficial knowledge of English history must convince every reader that our author has here greatly misrepresented matters; the yoke of the Roman pontiff was first shaken off by Henry VIII. and the motive that induced him to take that step shews him to have had no sort of merit in accidentally contributing to the Reformation. What Mr. Taswell means by the Reformer's marching hand in hand with
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the Patriot, we likewise own ourselves unable to conjecture; so far is it from being true, that our religion and liberty were established upon a firm basis in consequence of a formed plan, that it was not till after many struggles between despotism and liberty, popery and the reformation, that the two latter, at length, got the better of the former; and it is remarkable that some were instrumental in the establishment both of liberty and religion, by violently opposing both. Thus James II. by openly attempting to introduce popery and arbitrary power, excited the people to make that effort for the security of their liberty and religion, which fixed them upon a sure foundation; whereas they might have been in danger from the more slow and artful attacks of a prince of a different character. Instead, therefore, of representing the establishment of our religion as the result of long disputed reasons; wisdom, and council, Mr. Taswell should have considered it as the work of that Providence which can effect its purposes by means the most seemingly inadequate, which made Constantine, a cruel and arbitrary prince, establish the Christian religion throughout the Roman empire; in a word, of that God who made all things to answer his own wise purposes.

We entirely agree with Mr. Taswell, in the judgment which he passes upon our Liturgy, namely, that it is fitted to St. Paul's standard of prayer; *I will pray with the spirit and I will pray with the understanding also*; his other observations upon our church's form of worship are likewise pertinent and just.

Art. 29. *Serious Reflections on the Rev. Mr. Taswell's Visitation Sermon, lately preached at Bristol; in a letter from a Gentleman to his Friend.* 8vo. Pr. 9d. Withers.

The author of this letter draws his pen in defence of the dissenters, who, however, were but very obliquely attacked by Mr. Taswell, though the letter-writer accuses him of lifting up a tremendous scourge in his right hand, and meditating a furious blow, merely to satisfy his own lust of revenge. He begins his attack by asserting, that the expedience and necessity of national establishments in religion, especially in the Christian religion, is an obnoxious and long-contested subject, and insinuates that Mr. Taswell, in reasoning upon it, has considered religion only as a state-engine, subservient to the interests of society. This proceeding is somewhat uncharitable, and shews how little right he has to accuse Mr. Taswell of rancour or malice, or to prefix to his pamphlet, by way of motto, the words of the commandment, *Thou shalt not bear false witness against thy neighbour*.

In page 13, he observes, that, however curiously Mr. Taswell may have wrote upon the expediency of national establish-

ments in religion, he has by no means proved their necessity, affirming at the same time, that he could not do this without denying plain matter of fact. Upon this occasion he asks triumphantly the following question, 'Had the Christian religion no subsistence between the day of Pentecost and the constitutions of Constantine?' To this it may be very properly answered, that the Christians, before their religion was established throughout the empire, might have had some settled forms or modes of worship amongst themselves. The Jews have such to this day, yet their religion is no-where national. Our author then maintains, with some warmth, and endeavours to support his assertion by a variety of citations, that our Liturgy is Calvinistical, and that whoever renounces Calvinism renounces the Reformation. Thus, because Mr. Taswell had maintained that some of the opinions of Calvin were as dangerous and erroneous as those of the Roman catholics, the present author represents him as having maintained, that they were all so; and thinks he has sufficiently confuted and exposed him by shewing that the Liturgy, in many things, coincides with the doctrines of Calvin. This method of reasoning is altogether unfair and sophistical. Although he has recourse to such artifices, he arraigns Mr. Taswell of calumny, for having affirmed that the Puritans of the last century, formed upon the most rigid institutes of Calvin's school, subverted this happy establishment of the church, and at the same time destroyed our constitution itself, threw us into the miseries of a long and cruel anarchy, and caused the annals of their times to be wrote with blood. Though these facts cannot be denied, our letter-writer accuses Mr. Taswell of calumny for mentioning them; it being, according to him, done merely with a view to bring an odium upon the present dissenters. With what face then, can the same man enumerate all the evils to which the persecuting spirit of Laud, (a professed Arminian, and a mortal opposer of the Calvinistic doctrines of the Reformation) gave rise, and urge the unconstitutional acts of Charles, who was equally an enemy to the Puritans, when it must be obvious to every one, that he could have nothing else in view, but to cast an odium upon the established church? Thus is he guilty of the very same indirect proceeding with which he charges another. Controversies, indeed, are seldom managed with any candour, and such are the excesses which most of those who engage in them run into, that they seem to justify the observation of an eminent wit, that men have just religion enough to hate, but not enough to love, one another.

Art. 30. Cato. *Tragædia. Autore clarissimo Viro Josepho Addison, inter Angliæ nostræ principes Poëtas jure numerando ommissis Amatoris Scenis, Latino Carmine Versa. 8vo. Pr. 2s. Kearsly.*

This translation is, in most parts of it, faithful and elegant, and may be useful in giving those learned foreigners who do not understand our language, some idea of the English stage, of which Mr. Addison's Cato is one of the greatest ornaments. The expression is, in general, pure and classical. The famous soliloquy of Cato, in the beginning of the fifth act, is thus rendered :

“ It must be so . . . Plato, thou, &c.”

‘ Sic esse constat . . . Tu quidem rectè, Plato.
Hæc nempe quorsum blanda spes menti insidet,
Hæc avida desideria & exardens amor
Æternitatis? Hic unde secretus timor
Horrorque mortis? Quid animus subito paver,
Refugitque trepidus, dum olim in antiquum nihil
Horret relabi? . . . Numen est quod nos movet:
Divina mens intus agit. Est Deus, Deus,
Totos per artus fusus, ipsi animo indicans
Æternitatem. Æternitas . . . Æternitas!
O dulcis, ô tremenda! quàm terres . . . places! . . .
Per quot meatus, quot per ancipites vias
Novasque formas rerum inexpertum rapis?
Longè intuenti tractus ille oculis patet
Immensus, ingens. Debilem at visum impedit
Caliginosæ noctis incumbens peplum.
Hic ergo sistam. Si Deus mundum regit,
(At regere pulchræ ipse ordo naturæ docet)
Virtute delectatur: & quicquid Deum
Delectat, esse non nequit bonum. Ast ubi,
Quando fruendum? . . . Totus hic quantus patet,
Succumbit orbis Cæsari. . . . Ambiguus labat
Mens fessa curis. Terminura ponet chalybs.

[*Ensi manum admovent.*

Mors atque vita sic mihi est posita in manu.

Ad utramlibet paratus utramque intuo.

Hic vitam adauctâ morte momento rapit, [Primo enseni.

Mihi sempiternos ille promittit dies [deinde librum indicat.

Animus suæ immortalitatis conscius

Mucronis aciem ridet & temnit minas.

Tenues vetustas syderum extinguet faces,

Ætate sol ipse gravis imminuet diem,

Natura tota denique annosam induet

Ultima senectam; at animus æternâ nitens
 Vivet juventâ. Vivet . . . & discors ubi
 Elementa bellum fœdere abrupto gerent,
 Et fracta mundi machina supremum gemet,
 Illæsus, integer, capite se alto efferet
 Inter ruinas orbiumque fragmina.'

The reader may compare this with a translation of the same passage, in the eighth volume of the Spectator.

“ Sic sic se habere rem necesse profus est
 Ratione vincis, &c.”

Art. 31. Cam. *An Elegy.* 4to. Pr. 1s. 6d. Flexney.

The author of this *Elegy*, which, perhaps, might, with more propriety, be called a *Satire*, has here rallied the university of Cambridge with some humour on their servility and dependence on the great. Those who are acquainted with the present state of that learned body will be pleased with the performance, which is certainly written by a man of genius: the verses are many of them extremely good, and the vein of irony which runs through it well supported: the following lines on the ever-memorable installation of the d—— of N—— are excellent, where Granta speaks thus:

‘ E’en in that ever-memorable hour
 That gave N——e and the charms of pow’r,
 When my loud shore with acclamations rung,
 And my fixt stream in rapt attention hung;
 A god! a god! re-echoing Granta cried;
 A god! a god! Godolphin’s hills replied;
 When proudest prebends adoration paid,
 To this new deity themselves had made;
 When sacred splendour grac’d the festal board,
 Scarce pomp sufficient for this earthly lord;
 When college lux’ry shone with courtly pride,
 And Bacchus roll’d an unexhausted tide;
 Thrice at each health the choral Pæans rise,
 And thrice the trumpet’s clangor tears the skies;
 When solemn pedants seem’d to drop a while
 Th’ essential dullness, and essay’d to smile;
 Well-warm’d with wine and hope, each rusty soul
 Forgot its spleen, and peep’d out from its hole;
 And Mason, prince of poets! soar’d so high,
 He hit his giddy head against the sky;
 Strait Music at his call, celestial maid!
 Came down in form of Randol to his aid;

And

And now each *fellow*, quick as glancing thought,
 Quick as the glass, the circling ardor caught,
 From heart to heart, from lip to lip it ran—
 But did they hail the *patriot, scholar, man*?
 No—'twas th' enchanting *ministerial* charm
 That struck each bosom with a wild alarm;
 Each in idea grasp'd preferment's prize,
 While scarfs, stalls, mitres, danc'd before their eyes.

‘Thrice happy they, who seiz'd the precious gale,
 And safe in Fortune's port have fur'l'd their sail;
 While shipwreckt bishops float upon the wave,
 And future deans have found a watry grave.
 Full many a sanguine youth, whose eager soul
 Was whirl'd in fancy's car from goal to goal,
 Swifter than coursers scour Newmarket's plain,
 Who ply'd the whip, regardless of the rein,
 And still, each rival distanc'd, urg'd the chace,
 Till Lambeth crown'd him victor of the race:
 Must now—Oh fatal fall! Oh hapless meed!
 Wake from his dream, “an hireling flock to feed;”
 Must live and die unbenefic'd, unknown.
 A village—curate, or a college—drone.”

Our author then calls upon Mason and Gray to lament the fate of their poor *alma mater*, who now lies neglected and forlorn.

—— ‘doom'd to see the royal favour beam
 Its chearing rays on Isis' rival stream.’

The following lines would incline us to determine the writer an *Oxonian*, when, speaking of Oxford, he says,

‘Her sons, obedient still to honour's call,
 Careless if ministers or rise or fall,
 Pursue where-ever virtue points the way,
 And scorn, tho' courtiers curse their pride, to stray;
 Yet still maintain their dignity and state,
 Inflexible to ills! unconquerably great!
 And now, tho' Fortune seems to wear a smile,
 And bears her charms with too-delusive guile,
 On honour's terms alone will Oxford take
 Her gifts, or quit them all for honour's sake.’

And yet we have known birds besoul their own nests; and it is no uncommon thing to hear English, Irish, French, Spanish, every nation, indeed, but the Scotch, abusing their own country. The author of this poem, therefore, may, for aught we know, be a Cantab. though he has been so severe on his

his brethren—Whoever he is, the poem is a good one, and the subject of it a fair mark for satire.—The elegy concludes with the following excellent piece of advice, which we would recommend to the serious consideration of the persons to whom it is addressed.

• Be this sad wholesome discipline imprest
For ever, Cam, on thine and Granta's breast !
Oh ! ne'er my sons recant, as void and vain,
The vows extorted by the force of pain :
But wisely still in learning's paths proceed,
And aim at honor's independent meed.
Still principle above preferment prize,
Nor " meanly fear to fall, nor creep to rise :"
Then nobly scorn the frowns or smiles of fate,
And learn from Oxford to be *truly great*.'

Art. 32. *Filial Piety. A Poem. 4to. Pr. 6d. Flexney.*

The filial piety mentioned in the title page of this poem is, it seems, nothing more than the gratitude of a son of dullness, who celebrates, in pious strains, his good mamma, and thanks her for the many favours she has conferred on him. The verses, which are a kind of mock-heroic (in the manner of Philips' *Splendid Shilling*) are not ill turned, nor is the performance without humour, as will appear by the following lines,

• Bear witness, all ye wicked men of wit,
What hated plagues await the careless head
That spills unrighteous rhyme : and dare ye then
Provoke the bloody fist of *Arifarch*,
To rip, to gut, and hang you up to dry,
Like whittings, in the window of Fig-lane ?
Or would you like to see the quivering phiz
Of your dear babe stuck up in pillory,
For imps to pelt with stinking magazines ?
Ah ! heed ye nothing ? met ye never late
Monsters that roam round Pater-noster Row,
Yclip'd *Reviews* ?
These, oft as Cynthia scours her linen gown,
Bark to the goddess with opprobrious yells,
Of lays jejune, of modest mincing odes,
Of satire meek, of screaming Ox and Cam,
Of diction uninflam'd for fatal want
• Of gin, high tax'd by rich old senators,
Securing to themselves the heav'nly drink.'

The thing, upon the whole, is a mere *jeu d'esprit*, but shews the author to be capable of writing better upon a better subject.

Art.

Art. 33. *Churchill's Epistle to William Hogarth, Esq. Re-vised. With Notes.* 4to. Pr. 2s. 6d. Bugd.

This is a poor attempt to ridicule Churchill's Epistle to Hogarth, by adding a third line to every couplet, in this manner.

' Amongst the sons of men how few are known
Who dare be just to merit not their own!

So spoke Mackheckue from his Irish throne.

Superior virtue and superior sense

To knaves and fools will always give offence;

None wilt thou give, we may conclude from hence.

Nay, men of real worth can scarcely bear,

So nice is jealousy, a rival there,

But fool with fool in amity may pair.

' Be wicked as thou wilt, do all that's base,

Proclaim thyself the monster of thy race;

But spare, oh! spare us from thy Cherry-Chest.

Let Vice and Folly thy black soul divide,

Be proud with meanness, and be mean with pride,

A calf to men, a man to calves ally'd.'

The few lines above quoted, are sufficient to give us an idea of this contemptible performance.

Art. 34. *The Smithfield Rosciad. By the Author.* 4to. Pr. 2s. 6d. Flexney, &c.

The Smithfield Rosciad is as inferior to Churchill's Rosciad, as a play at Bartholomew-Fair is to a play at Drury-Lane. The author of it follows his master as close as he can; but, as we might naturally expect,

— *baud passibus aquis.*

The public and private characters of the inferior actors of each theatre are, indeed, very low and insignificant materials for a poem. The author of this satire seems, however, possessed of no contemptible abilities; and the description of Smithfield has both humour and poetry in it.

' In that wide place where tatter'd ensigns wave,

Where oxen over drove rebellious rave,

Where horses whinny, and where jockeys cheat,

Pigs grunt, calves bellow, ewes and weathers bleat,

Where stinks engender, houses nod in air,

Where once Bartholomew prolong'd his fair,

(Till city mayors repin'd at Smithfield pride,)

Where riots ripen'd, and where Perrot died,

A Gothick vatican of lofty size
 Conspicuous stands, and nodding hurts the eyes,
 In ancient days it might, perhaps, have bore
 A martyr's virtues,—now the common whore
 Lewd revels hold, and gin-drunk villains keep
 Their crimes from justice, and in darkness sleep :
 In this a dull academy is plac'd,
 Which Yates and Shuter many years have grac'd :
 Where kings and queens are got without a bed,
 And taught to squeak and squall for paint and bread :
 Where danciers fit their legs to trip the stage,
 And infant harlots practise to engage.'—

The latter part of this poem is a tolerable imitation of Pope's *Dunciad*, and may afford some entertainment to those who are acquainted with the respectable personages characterised in this performance. To the rest of the world it will afford very little pleasure or satisfaction.

Art. 35. *Liberty and Interest. A Burlesque Poem on the Present Times.* 4to. 1s. Fletcher.

This little poem is written with ease and spirit, and is the best imitation of the Hudibrastic style we have seen for some time; the author's description of *Liberty* is fanciful and pretty, and the speech of *Interest* has a good deal of humour in it. Upon the whole, we think it a pleasing performance, and as such recommend it to our readers.

Art. 36. *The Cestus of Venus; or, The Art of Charming.* A Poem. 4to. 1s. Cabe.

If the cestus of Venus had possessed no more charms than this poem, it would not have enabled her to subdue the heart even of a Vulcan. The author advises the ladies to do what, we apprehend, without his advice, they would certainly have done, to make themselves as amiable as possible, by every accomplishment, singing, dancing, playing on instruments, &c. Talking of music, he tells us, that

' wak'd by the sprightly air
 In jocund mood, Joy *flaps the back* of Care.'

The image of Joy flapping the back of Care is, no doubt, extremely poetical: nor is the following less new and striking;

spite of the Frenchman's talk,
 You know to take, and beautify a walk.

But when our author comes to his pious exclamations, he is superexcellent;

Heav'n

Heav'n shield each fair one from that *death-worse* fate,
 That curse of curses, an insipid mate !
 Whose thought ne'er travels, in its farthest range,
 Beyond the tavern, coffee-house, or 'change ;
 Moody he sits, and silent all the day,
 Or sily quarrels, to *have what to say*.

We shall conclude with observing, that there cannot be a more *death-worse fate* than for an author not to *have what to say* better than this gentleman.

Art. 37. *The Garretteer, a Satire. Inscribed (without Permission) to The three most distinguished Heroes of the Poem, the Garretteer's Patrons.* 4to. 1s. Hinxman.

We believe this performance to be literally and truly the work of, as the title imports, a *garretteer*, being nothing but a mere catch-penny Grub, as our readers will see by the following lines, where the *garretteer* is thus described :

Now that at last we've gain'd the steep,
 Let's thro' the key-hole take a peep.
 There sits he on a three-leg'd stool
 Eating soopmeagre ——— stupid fool !
 Did I say *eating* ? ——— at one swallow
 'Tis gone, yet leaves him wond'rous hollow ;

Now he resumes his lab'ring pen
 To gloss the foulest deeds of men.
 But see he moves — we're sure undone —
 Say shall we enter in, or run ?
 Then in we go like master Ranger,
 He'll sure be civil to a stranger,
 By famine bred, he's calmer grown,
 Than J—ns—n, who knock'd O—sb—ne down
 On like occasion. ——— “ We intrude ———
 Your pardon, sir, for being so rude. ———
 May I just see what you're about ? ”

Garretteer.] And welcome—you may read it out:

Then follows an insipid dialogue between Stranger and Garretteer, which whoever has an inclination to read, may peruse at the small price of one shilling, which shilling might possibly be laid out to more advantage in the purchase of any thing else.

Art. 38. *An Epistle to the Irreverend Mr. C——s C——l, in his own Style and Manner.* 4to. 1s. Nicoll.

All the wit and humour of this piece lies in the title-page inscribing it to the *irreverend* Mr. C——s C——l. *Irreverend* notwithstanding.

notwithstanding as Mr. C——l is (and we know no man more truly so) his style and manner is not so easily imitated as the author of the poem before us would make us believe: his own copy of it is certainly a very poor resemblance. The whole business of the epistle is to satirize Mr. C—— and Mr. W——, subjects which, in good hands, might have furnished some entertainment. There is, to be sure, something new in invoking the *Devil* by way of *Muse*:

Send, Satan, send thy list of blackest rhyme,
To sing the man infernally sublime;
With hangmen's halters string thy jarring lyre;
Send me the thoughts damnation may inspire.

What think you, gentle readers, of a *lyre* strung with *halters*, and *thoughts* inspired by *damnation*? Our author tells us, a little after, speaking of Mr. W——s, that

‘ the true type of Satan stalks on earth,
And spreads sedition with *insidious* breath.

Insidious is a word which is seldom to be met with in good authors; nor have we often seen *earth* and *breath* coupled together for rhimes.

It has frequently been observed, that in any cause a weak friend is the worst of enemies; and it may be said, vice versa, that a weak enemy is the best of friends: if it be so, Messieurs C—— and W—— should, we think, make their best bow to the author of this poem, and thank him for his civilities.

Art. 39. *The Voice of Britain.* Folio. 6d. Wilson and Fell.

This poem (if it may be so called) is inscribed by the author to the Hereditary Prince, on what he chuses to style his *inter-marriage* with the Princess Augusta. It abounds in very fine epithets, such as incense-offering, co-attendant, war-won, joy-crown'd, star-harmonious, age-flow, joy-bright, &c. and was intended, we suppose, to give his serene highness an idea of the copiousness of the English language: how far the poet has succeeded in his design, our readers will judge from a single stanza as well as from forty:

‘ Hymen wave thy purple wings,
Joy-crown'd while Britannia sings
Eradiant torch display;
Emulate the fount of light,
Or the silver queen of night,
Give the softer day.

But it is an arrant catch penny, beneath all criticism, and therefore we shall say no more about it.

Art. 40. *Epithalamion: or a Bridal Poem on the Marriage of her Royal Highness the Princess Augusta of England, to his most Serene Highness the Hereditary Prince of Brunswick-Lunenburgh.* 4to. Pr. 6d. Flexney.

The author tells us, in an advertisement prefixed to this poem, that it contains nothing but the famous Mr. Spencer's words and thoughts, in a modern dress, and is taken from his bridal poem on the marriages of lady Elizabeth and lady Catherine Somerset—What Spencer's poem is we do not recollect; but certain it is, the modern dress which our author has fitted him out with is not very becoming.

Speaking of a swan he talks of

——— ‘that dignity of brood

That shines throughout the princes of the flood.’

and a little farther on informs us, that

‘In Love's embraces such another pair
-ne'er met

As William brave and as Augusta fair.’

The words *ne'er met*, in a line by themselves, have a very odd appearance, and present the reader with a method of writing verse entirely new. In compliment to the princess this gentleman acquaints us, that, during the marriage ceremony,

‘Angels themselves, forgetful of the rite,

Peep'd round the bride, enraptur'd with the sight.’

With all due deference to our author's *peeping angels*, we beg leave to think his performance a very indifferent one, and heartily join in his pious wish,

‘May Augusta's name for ever ring,
And a more able muse her virtues sing.’

Art. 41. *The Complaint, and Appeal of Authors to the Court of Apollo. In Two Epistles to Fidelio.* 4to. Pr. 1s. Wilson and Fell.

These epistles, as we are informed in a second title page, added to swell them into a twelve-penny pamphlet, contains an appeal of authors to the court of Apollo. We will give our readers only four lines, which are as good as any in the whole performance.—The author, speaking of Pope, says,

‘Long, long, he patient bore the taunts, the frown,
And pois'nous darts of envy, ere his noon,

His

His radiant noon of glory, denounc'd ire
To strike the guilty, or elance his fire !

Those who are desirous of seeing any more of this poem must have an extraordinary taste, and a curiosity very unaccountable.

Art. 42. *Beneficence. A Poetical Essay.* 4to. Pr. 2s. Wilson and Fell.

The author of this essay has been so *beneficent* as to give us no less than 730 lines, which, he tells us in the preface, were all wrote last winter, during the hard frost, the best excuse which can possibly be given for the coldness and insipidity of his icy and phlegmatic performance.

Art. 43. *Letters that passed between Theodosius and Constantia; &c. The second Edition.* 12mo. Pr. 2s. Becket and De Hondt.

We are pleased to find that the warm encomiums we bestowed on the first edition * of these entertaining and instructive letters, have received the sanction of public approbation. We have only to add, that the author has enriched this second edition with two elegant and pathetic letters, supposed to be written by Theodosius and Constantia in their last illness, which breathe the genuine spirit of piety and morality.

Art. 44. *Mechanicus and Flaven; or the Watch spiritualized.* By J. Martin, Watchmaker. 8vo. Pr. 1s. Keith.

If Mr. Martin has no better hand at a real watch than a spiritual regulator, we advise him not to lose any more of his time, in presenting the public with such enthusiastic absurdities.

††† The authors of the CRITICAL REVIEW are obliged to Crito for his animadversions, published in Lloyd's Chronicle, on the mistakes which they were guilty of last month, with regard to Klopstock and Woollaston: They acknowledge themselves in an error, from haste and inadvertency, and will endeavour to be more accurate and careful for the future.

* See Critical Review for July, 1763, p. 11.



THE CRITICAL REVIEW.

For the Month of *February*, 1764.

ARTICLE I.

The History of Kamtschatka, and the Kurilski Islands, with the Countries adjacent; illustrated with Maps and Cuts. Published at Petersbourg in the Russian Language, by Order of her Imperial Majesty, and translated into English by James Grieve, M. D. 4to. Pr. 16s. sewed. Jefferys.

HAD any one an hundred years ago foretold the publication of such a work as this in Russia, he must have been deemed the worst of visionaries; but the example of Peter the Great, and his female successors, have taught us that every country is accessible to humanity, arts, and sciences. From what we know of the Russians at the time Peter undertook to civilize, or rather to humanize, them, his attempt was as unpromising as if it had been directed towards the Hottentots, or the negroes on the coast of Guiney: yet we see what culture can effect. The press of Petersbrough publishes the discovery of a people but lately known to the rest of the world; and the modern Russians in the Kamtschadales are struck with amazement at the manners of their own immediate ancestors.

The discovery of Kamtschatka was owing partly to accident, and partly to interest; but the use that has been made of that discovery reflects the highest glory upon the government of Russia, by its endeavouring to civilize the Kamtschadales, a people who were destitute of all ideas of right and wrong, and of almost every quality that constitutes a difference between the rational and brute creation. To guide such a race of mortals into the paths of reason; to instruct them in the arts of life; to lead them out of the mists of ignorance, is vindicating the honour of the author of nature: and a humane mind can scarcely entertain a more agreeable sensation than to reflect, that a

people, who, half a century ago, may be said to have been blemishes to the creation, are now in a fair way of being serviceable to society, through the noble attention which the court of Petersbourg pays to the arts of humanity.

This work, which is adorned with proper maps and cuts, was written by a Muscovite, one Stephen Krasheninicoff, a person, who, by application and industry, supplied all defects of birth and education; and it was his good fortune to have his genius employed in those studies for which it was adapted by nature. Three professors of the imperial academy of sciences were appointed by the empress Anne of Russia, in 1733, to accompany some sea-officers to make discoveries towards the coast of the northern ocean, especially towards Kamtschatka; and those three professors had six students for their assistants, of whom our Krasheninicoff was one. The professors making a longer stay than they intended in Siberia, and, very possibly, backward in so uncomfortable an expedition, dispatched our author to prepare for their reception at Kamtschatka, where the astronomy professor alone arrived; and thus the completion of the discovery, and the execution of their commission, fell upon Krasheninicoff. He was assisted by the ingenious Mr. Steller, who was sent thither by the imperial academy of sciences for the same purposes. Steller died in 1745, and Krasheninicoff returning to Petersbourg, having laid his discoveries before the academy, it was, by that body, resolved that they should be joined with Mr. Steller's papers, so that the whole might make one work.

The work before us is different from that in the original Russian. The latter abounded with many particulars, which never could attract the curiosity of an English reader, and are indeed, in themselves, of no manner of consequence, but to gratify the fondness which a native Russian may have for redundancies in a subject which he thinks is interesting to himself and his country. The English editor has very judiciously abridged such superfluities, but without lopping off any material information; and perhaps some of his vivacious readers may think that he has been rather over-scrupulous in this respect, by still preserving in the work too much of the Russian minuteness. We are to inform the reader, from the Russian editor's preface, that Mr. Krasheninicoff's researches gave so much satisfaction at Petersbourg, that, in 1745, he was advanced to be an adjunct of the academy of sciences; that in 1750 he was made professor of botany and natural history; and that he died in the 42d year of his age, while the last sheets of his book were printing off.

As to the work itself, it is methodical; being divided into four parts. The first is entirely geographical; the second contains the natural history, and is illustrated with notes; the third treats of the manners, customs, and religion of the several barbarous people here mentioned; and the last division contains the first discovery, conquest, and planting of Russian colonies in the country of Kamtschatka, together with the civil and military history of the country.

Though the geography of so wild and distant a country can afford but little entertainment to an English reader, yet the following particulars are indispensable for his information. 'The two late expeditions, say the editors, have greatly contributed to complete the geography of these parts; particularly the last, in which the sea-officers delineated exactly all the eastern coast of Kamtschatka, as far as the cape of Tchukotkoi, all the western to the Penschinska gulph, and from Ochotskoy to the river Amur: they described the islands lying between Japan and Kamtschatka, and also those which lie between Kamtschatka and America. At the same time the gentlemen of the academy undertook to determine the situation of Kamtschatka by astronomical observations, and to remark every thing worthy of notice in the civil and natural history of the country and places adjacent. In this chapter, I shall only treat of the geography of this country.

'That great peninsula, which makes the boundary of Asia to the north-east, and stretches itself from north to south about $7^{\circ} 30'$, is called Kamtschatka. I place the beginning of this peninsula at the rivers Pustaia and Anapho, lying in the latitude of $59^{\circ} 30'$. The first runs into the Penschinska sea, and the other to the eastward. At these places the isthmus is so narrow, that I am credibly informed the sea may, in fair weather, be seen on both sides from the hills in the middle. As the country runs broader towards the north, I reckon this place the isthmus that joins the peninsula to the main land. The government of Kamtschatka extends no farther than to this place; and all the country north of this boundary is called Zenosse, and is under the government of Anadir.

'The southern part of this peninsula, which is called Lopatka, lies in $51^{\circ} 3'$ north latitude. The difference of longitude from Peterfbourg is, by the best observations, found to be at Ochotskoy $112^{\circ} 53'$ east longitude, and thence to Bolscheretskoi, or the Great River $14^{\circ} 6'$ east. The figure of the peninsula of Kamtschatka is somewhat elliptical, being broader towards the middle, and growing narrower towards both ends. Its broadest place is between the mouth of the river Teghil

and the river Kamtschatka. Towards the source they are joined by the river Elouki.

' The Elouki runs in the same latitude with those rivers for 415 versts. They call the sea which separates Kamtschatka from America the Eastern Ocean. On the western side lies the Penschinska sea, which begins near the southern point of the cape of Kamtschatka and the Kurilski islands, and runs northward between the western coasts of Kamtschatka and the coast of Ochotskoy more than 1000 versts. The northern part is called the bay of Penschinska from the river Penschina which falls into it. The hills make one continued ridge from north to south through the whole peninsula, almost equally dividing the country.'

As we apprehend that few or none of our readers will venture upon a tour to this country, we shall omit many curious particulars here laid down, which are of great importance to the improvement of geography, and afford many amusing speculations to those who delight in comparative knowledge, especially the chapter which treats of the Kurilsky islands, that reach as far as Japan, between which and those islands a trade appears to have been carried on. This is an important discovery, and helps to correct many former errors in geography. But the chief geographical curiosity arising from the discovery of Kamtschatka, is the conjecture of Mr. Steller, who thinks that this country was formerly joined to America, about the Tchukotskoinofs, or cape, for the four following reasons, viz.

' 1st, The appearance of the coast which, both of Kamtschatka and America, seems to be tore off. 2d, Many capes project into the sea from 30 to 60 versts. 3d, Many islands are in the sea which divides Kamtschatka from America. 4th, The situation of the islands, and the small breadth of that sea. But however, this is left to the judgement of the learned; it is enough for us to relate facts. The sea that divides Kamtschatka from America is full of islands, which extend from the south-west point of America to the channel of Anianova, one following another, as the Kurilski islands are to Japan. The islands lie in a row, from 51° to 54° of latitude, to the east, and begin a little above 5° from Kamtschatka.'

We are sorry that the regard we owe to the other divisions of this work does not admit our giving farther extracts from this, which is sufficient to gratify the most unbounded geographical curiosity.

The second division opens with an account of the soil of Kamtschatka, which in some places, Mr. Steller thought, might be rendered capable of bearing corn, and in others actually did bear oats and barley. The most succulent garden stuffs produce

duce only leaves and stalks, but turnips and radishes grow very well, upon the banks of some rivers. The account of the grass upon the Kamtschatka river is so extraordinary, that we must beg leave to transcribe it.

The grass grows here so high, and is so full of sap, that one scarcely sees any thing like it in all the empire of Russia; near the river and lakes, and in the opening of the woods, it rises to above the height of a man, and so fast that it may sometimes be mowed thrice in a summer; so that few places can be more proper for breeding of cattle; and although the blades are thick and high, and make but a coarse sort of hay, yet the cattle are large and fat, and give plenty of milk both summer and winter, which I attribute to the richness of the soil, and the spring rains. The grass continues full of juice, even to the beginning of winter, which being condensed by the cold prevents the grass from turning hard during that season. As the grass is so high and thick; a great deal of hay may be made upon a small spot; and the cattle can find food in the fields all the winter. The places where the grass thus grows are never so much covered with snow as the bogs and swamps, and for this reason it is difficult to travel over them in the winter.

In Kamtschatka harvest and winter make more than one half of the year, and nothing can be more disagreeable, upon the whole, than the climate. The second chapter of this division treats of the volcanoes and burning mountains in Kamtschatka, as the third does of their hot springs, subjects well worthy the attention of a naturalist. Of mines and minerals this country has not much to boast; and the account of its trees and plants can be of service only to a botanist. The article of the plant *saranne*, of which the natives make brandy, is so curious, that it would make a capital figure in the natural history of any country; and the methods which the natives fall upon to supply their want of bread, are various and wonderful. In this part of the work the reader will have many opportunities of admiring how well Providence has taken care of human nature; because however uninformed the Kamtschadales are in other respects, yet, from their own sagacity, they have so many methods of supplying the want of bread by their own product, that they scarcely perceive their misfortune; and they know the virtues of herbs, roots, shrubs, and trees, which their country produces, so well, that no native is ever at a loss for a cure to any distemper, either external or internal. We are sorry that our method confines us from enlarging upon many of those particulars.

The chief riches of Kamtscharka consist in its great number of wild beasts, among which are foxes, sables, stone foxes, hares,

marmottas, ermines, weasels, wolves, rein-deer, wild and tame, and stone-rams; and these form the subject of the sixth chapter. All kinds of foxes, even the rarest, are found here in greater perfection than in Siberia, or any other place; it is remarkable, that the more valuable a fox is he is the more cunning and shy, and the methods by which they are taken are various and diverting. The fables of Kamtschatka exceed all those of Siberia, but their numbers are now much diminished. The fur of the glutton, which is of the weasel kind, is esteemed beyond all kind of ermine, when white or yellow; and the manner in which those gluttons kill deer, is so extraordinary, that we shall transcribe it.

‘ They climb up some tree, carrying with them a parcel of such moss as the deer use to eat. This they let fall from the tree, and if the deer comes to eat it, they throw themselves upon his back; then fastening themselves between the horns, they tear out his eyes, and give him so much pain, that the miserable animal, to put an end to his torment, or if possible to free himself from the cause of it by destroying his enemy, strikes his head against the trees, which generally kills him. No sooner is he brought down, than the glutton divides his flesh carefully, and hides it in the earth, to save it from being seized by any other creature; and never eats a bellyful before he has done this. In the same manner, upon the river Lena, they destroy horses. They are easily tamed, and are capable of learning several tricks. It has been said, but we never heard it ascertained, that they carry their gluttony to such a degree as to be obliged to relieve themselves by squeezing their over-swollen bodies between two trees, to unburthen their bellies of the insufferable load. Those that are tamed are not so voracious; but perhaps these animals are not alike in all countries ’

Bears and wolves are so common in Kamtschatka, that they fill the woods and fields like cattle; and we have in this work curious accounts of both, with the methods of destroying them, as well as of deer and wild rams; but perhaps nothing in the work is more entertaining than the history of three kinds of rats to be found in Kamtschatka; one species of which is extremely provident and careful of laying up stores of the very best kind, but they are of the Tartar nature; for they migrate from country to country, crossing rivers, and even the arms of the sea, by swimming; while the Kamtschadales are inconsolable for their departure, because it prognosticates a bad year for the chase, and equally joyful when they return. The dogs of Kamtschatka are excellent in their several kinds, and serve to draw their chaises in harness, though they seem not to be very expert in this business. The Vitimsky fables, and the method of hunt-
ing

ing them, employs the seventh chapter, which will give the reader a fresh opportunity of admiring the order and sagacity of the natives in acquiring their own livelihood. The sea-beasts of Kamtschatka are described in the eighth chapter, particularly seals, sea-calves, lions, horses, and the like, with several superstitions of the natives relating to them. Of all the animals in nature, the sea-cat, according to our author's description, is the most fierce. The account of the sea-beaver, which is of a different species from all other beavers, is likewise well worth the perusal.

Our author, in his ninth chapter, gives an account of the fishes found in the Kamtschatka seas; of these the chief are the whales, which are here plentiful, and serve the inhabitants for food, shoes, thread, sledges, knife-handles, rings, ropes, seats, and various other purposes. Notwithstanding the plenty of whales, some whole villages of the Kamtschadales die of hunger; and though the fat is the highest delicacy a Kamtschadale can feed on, it is sometimes poisonous. We have but few particulars to observe concerning the Kamtschadale birds, which employ the tenth chapter, as the eleventh is taken up with an account of the insects, where we are told there are neither frogs, toads, nor serpents, in Kamtschatka. This division of the work ends with the twelfth chapter, which treats of the tides in the Penschinska sea, and the eastern ocean.

The first chapter of the third part treats of the natives of Kamtschatka in general, who are described to be as wild as the country they inhabit, rough in their dispositions, and void of all ideas of religion. They are divided into three different people, the Kamtschadales, the Koreki, and the Kuriles; of all whom we have descriptions, which, we apprehend, would give no great entertainment to such of our readers as have perused the history of other savages. The stolidity of mankind is much the same in all countries, and can scarcely be said to differ in species. The second chapter contains conjectures concerning the names of the Kamtschadales, and the other inhabitants of Kamtschatka. The ancient state of the natives of Kamtschatka employs the third chapter. Though our author had before told us that they are void of all religion, he here says that they have extraordinary notions of God, of sins and of good actions; and this he explains, by saying, that they not only like to worship him, but, in case of troubles and misfortunes, they curse and blaspheme him. Pleasure and indolence are represented as being their only pursuits, and our author thought that they are originally of the Mongul race. Their distributive justice consisted in killing by the relations of the person slain, one who killed another; and in punishing theft. We understand, how-

ever, that, by the cares of the Russian government, the present Kamtschadales begin to look with contempt upon the barbarity of their ancestors, and are converted to the Christian religion ; nay, that they send their children with great pleasure to the schools erected among them ; so that there is a fair prospect of their being speedily civilized. The ostrogs, or habitations of the Kamtschadales, which take up the fourth chapter of this division, seem to be a mixture of wild Tartar and American architecture, and full as convenient as either. They were so ingenious, that though they had not commonly the use of iron before the Russians conquered them, they can scarcely be said to have been at a loss in making dishes, bowls, troughs, and cans, and other household furniture (which employs the fifth chapter), by instruments made of stones and bones. How powerfully (say our authors) does necessity work upon the most insensible minds ! They seem to have been most hardly put to it in making a canoe, which sometimes cost them three years. Some authors say that, before the arrival of the Russians, the Kamtschadales had learned the use of iron from the Japanese. The sixth chapter contains a curious dissertation upon the labour appropriated to the different sexes, which is pretty much the same as among other savages ; only the men disdain to use either the needle or the awl, and the women are the only dyers, conjurors, and physicians they have among them.

The seventh chapter treats of their dress, which is of skins very commodiously put together, with a caul, or hood, which covers their heads ; but we are told that, at present, they begin to wear linnen shirts under their girdles, and that the women make use of ruffles, waistcoats, caps, and ribbands. According to the ideas we receive from this writer, the fur dresses of these savages must have been very warm, and not inelegant, as they were very curious in their choice of furs for the several parts of it. Their diet and liquors, together with their method of cooking, render the eighth chapter very entertaining ; and the reader must admire their ingenious shifts to make fish supply their want of bread. This preparation they call yokola. The caviar of the roes of fish is their second favourite food. Several others are mentioned ; nor are they destitute of soups made of their fishes and herbs. Since the Russians came among them, they have got into the habit of drinking brandy ; but before, their only beverage was water. We have already mentioned their canine equipages, which take up the ninth chapter, where we are told, that a set of good dogs, with their harness complete, costs at Kamtschatka near twenty rubles, which is about 4 l. 10 s. An European, however, on reading this manner of travelling, will not be very fond of trying it. The method

thod of the Kamtschadales making war is the subject of the tenth chapter ; and here we observe what is not unusual, tho' it is unaccountable, that though the Kamtschadales despise life so much, that nothing is so common among them as self-murder, which their conquerors take great care to prevent ; yet, in war, they are the most despicable cowards upon earth, as well as the most cruel and treacherous, as the Cossacks first experienced when they came among them. ' Their arms, say our authors, are bows and arrows, spears, and a coat of mail : their quivers are made of the wood of the larch-tree, glued round with birch bark ; their bow-strings of the blood-vessels of the whale ; and their arrows are commonly about four feet long, pointed with flint stones, or bone ; and though they are but indifferent, yet they are very dangerous, being all poisoned, so that a person wounded by them generally dies in twenty-four hours, unless the poison be sucked out, which is the only remedy known. Their spears are likewise pointed with flint or bone ; and their coats of mail are made of mats, or of the skins of seals or sea horses, which they cut out into thongs, and plait together. They put them on upon the left side, and tie them with thongs upon the right ; behind is fixed a high board to defend their head, and another before to guard the breast."

' When they march on foot it is remarkable that two never go a-breast, but follow one another in the same path, which by use becomes very deep and narrow ; so that it is almost impossible for one that is not used to it to walk therein, for these people always set one foot strait before the other in walking.'

The eleventh chapter affords some kind of proof that this work is executed from different authorities ; for here we are told, that the Kamtschadales, notwithstanding all their religious absurdities, believe the soul to be immortal, and that it shall be again joined to the body. An account of their conjurers and their ceremonies (for they are very superstitious) takes up the twelfth and thirteenth chapters ; as their feasts and diversions, in which we have an account of a stupifying mushroom, and its frantic effects, does the fourteenth.

Though the bounds of this article does not admit of our giving any extracts of the uncommon capriciousness in the friendships and hospitality of the Kamtschadales, which are described in the fifteenth chapter ; yet there is something so extraordinary in their courtship and marriages in the sixteenth, that we cannot resist the temptation of describing it. After a lover has gone through a long servitude to the parents of his mistress, and by becoming a bridegroom, obtains the liberty of seizing her, ' He seeks every opportunity of finding her alone, or in the company

pany of a few people; for during this time all the women in the village are obliged to protect her; besides she has two or three different coats, and is swaddled round with fish nets and straps, so that she has little more motion than a statue. If the bridegroom happens to find her alone, or in company but with a few, he throws himself upon her, and begins to tear off her cloaths, nets, and straps; for to strip the bride naked constitutes the ceremony of marriage. This is not always an easy task; for though she herself makes small resistance, (and indeed she can make but little) yet, if there happen to be many women near, they all fall upon the bridegroom without any mercy, beating him, dragging him by the hair, scratching his face, and using every other method they can think of to prevent him from accomplishing his design. If the bridegroom is so happy as to obtain his wish, he immediately runs from her, and the bride, as a proof of her being conquered, calls him back with a soft and tender voice: thus the marriage is concluded. This victory is seldom obtained at once, but sometimes the contest lasts a whole year; and after every attempt the bridegroom is obliged to take some time to recover strength, and to cure the wounds he has received. There is an instance of one, who, after having persevered for seven years, instead of obtaining a bride, was rendered quite a cripple, the women having used him so barbarously.

The birth of their children, their diseases and remedies, and the burial of their dead, take up the chapters seventeenth, eighteenth, and nineteenth, which concludes what relates to the Kamtschadales; and perhaps some part of the eighteenth chapter may be well worthy the perusal of European physicians. In the twenty-first chapter we have an account of the nation of the Koreki, and in the twenty second that of the Kuriles, who are said to be a more civilized people than the others. They have many particular customs different from those of the Kamtschadales, whom, however, they resemble in the main; but we must refer our readers to the work itself.

The last division of this work relates to the history civil and military of Kamtschatka; and we own we think it the least entertaining part of it, because it admits of very little precision. It is not agreed who the first Russian was that discovered Kamtschatka, and indeed the more remote Russians seem always to have had some knowledge both of the Kamtschadales and the Koreki. A Cossack, one Atlasoff, a subject of Russia, in 1697, seems to have been the first who forced the Kamtschadales to pay tribute; but he was imprisoned for his oppressions, and for defrauding the public. One or more forts having been built about the year 1704 at Kamtschatka, the natives begun to be
disgusted

disgusted with their new masters, and it was found expedient, in 1705, to release Atlasoff from prison, and, in 1707, he was reinstated in his place of chief commissary of Kamtschatka. After this the Kamtschadales and the Cossacks were in perpetual war till the year 1731. In the mean time, the Cossacks mutinied against Atlasoff, for his oppressions, and deposed him from his command. The Russian governor of Jakutski, to whom Kamtschatka was subject, endeavoured to reduce them; but the mutineers killed Atlasoff, and all the Russian officers sent to quell them. After this, the Cossacks made war upon the Kamtschadales and the Kuriles; and though our author has reduced his narrative into a regular form, yet it contains nothing more than the extravagancies and robberies of forty or fifty desperate banditti, till the year 1731, when the tax-gathering of Kamtschatka, being established in a kind of regular form, the natives rose as one man against the Russians, whom they cut off, whenever they had an opportunity, and managed the insurrection with a far greater degree of wisdom and courage than could have been expected from their barbarity. They took the lower Kamtschatka fort, which was retaken by one Yacob Hens, a Russian skipper, and sixty Cossacks. The court of Russia very rightly concluded, that this rebellion, as it was called, was occasioned by the barbarity and oppressions of its own officers and people, and established a court of enquiry, in the year 1740, which very severely punished those who were most guilty, Russians and Cossacks, as well as Kamtschadales. Since that time, regular troops have been cantoned in Kamtschatka, and its neighbourhood. Proper forts, which are described in this book, have been built in the country and its neighbourhood; and Kamtschatka promises, in time, to be as flourishing, as civilized, and as gainful a province as any in the Russian dominions.

As to the work before us, it is a new acquisition to general history; for, notwithstanding the little inaccuracies we have hinted at, and some others, it opens new scenes of knowledge and information to every intelligent mind. The translation itself is well executed; and, we will venture to say, is preferable to the over-loaded contents of the original.

ART. II. *The History of the Discovery and Conquest of the Canary Islands : Translated from a Spanish Manuscript, lately found in the Island of Palma. With an Enquiry into the Origin of the Ancient Inhabitants. To which is added, a Description of the Canary Islands, including the Modern History of the Inhabitants, and an Account of their Manners, Customs, Trade, &c. By George Glas.* 4to. Pr. 15s. Durham.

THIS history is of the same nature with that we last reviewed; and, though it has not an equal merit either of novelty or authenticity, yet it may be very justly deemed another valuable addition to historical knowledge, as Mr. Glas the editor seems to be well qualified for that part of the work he has executed. In the Introduction prefixed to it, we are told that the historical part is almost entirely a translation from a Spanish manuscript, written in the year 1632, in the island of Palma, by Juan de Abreu de Galineo, a Franciscan friar, a native of the province of Andalusia, in Spain. The manuscript lay for some time in obscurity in a convent, in the island of Palma, from whence it was sent, about three years ago, as a present to the bishop of the Canaries. Mr. Glas procuring a copy, found it to agree so well with the other accounts he had received, that he deemed it to be a genuine history of the conquest of the islands and the antient inhabitants, and has translated and published it accordingly.

The defects that are visible in this translation proves the care and candour of Mr. Glas not to deviate from the original. The time of the latter discovery of those islands, according to it, was between the years 1326 and 1334, a period little more than a century antecedent to the discovery of printing, and the revival of literature. The discovery itself is said to have been made by a French ship driven by storm upon the Canaries, which are in number seven, viz. Lancerota, Fuertaventura, Canaria, Teneriffe, Gomera, Ferro, and Palma.

We shall not trouble our readers with the conjectures so often formed among geographers and historians, that those were the Fortunate Islands, and the Elysian fields of the antients. If they were, they are greatly altered in climate and in soil, and differ as much from what they formerly were, as the British Bermudas, at present, do from Mr. Waller's description, or dean Berkley's ideas, of them. After all, we are not thoroughly convinced that there ever was a time when the Canaries were utterly unknown to the western parts of Europe; and several pregnant reasons occur in the course of this history to confirm our conjecture. A Spanish count of Clazamont, who is called Don
Lewis

Lewis, and is supposed to be ancestor of the noble family of Medina Cœli in Spain, obtained from pope Clement VI. a grant of those islands, with the title of king, upon the usual condition of causing the gospel to be preached to the natives. Don Lewis, from various causes, was prevented from making any advantage of his new kingship; and though he fitted out some ships, only a few of them arrived at the Canaries. At this period our history becomes a little intricate; for, it seems, about the year 1377, a squadron of Spanish ships, under one Martin Ruiz de Avendano was forced upon the island of Lancerota, where, though they were very kindly received by the natives, Don Martin got the king's wife with child of a daughter named Yco. It is not at all impossible for a Spaniard to have impregnated a Canarian queen; and perhaps Avendano, in a Spanish rhodomontade, might have assumed the honour of being ancestor to a race of kings; but the sequel of this story plainly proves that this must have happened several years before the year 1377. To solve this and many other difficulties that occur in the course of the history before us, we must arrange the discoveries of the Canaries in the order of time, as the periods lie scattered in the work itself, and it will thereby appear that the Spaniards, Portuguese, and other nations, had a correspondence with the Canaries long before the date assigned by our author for their discoveries.

If the grant of Don Lewis from pope Clement VI. was dated about the year 1334, it is certain, as we have already said, some of his ships, the crews of whom were Majorcans, landed in Gran Canaria, anchoring in the bay of Gando, between Aguimes and Felde, where the people came ashore to refresh themselves, after the fatigue of the voyage. They who landed were soundly drubbed by the natives, but their ships bore away. The Majorcans who remained were well treated by the Canarians, who learned their language, and to whom they were useful; but attempting to bring in some unnatural crimes among those innocent islanders, they were all of them massacred by order of the Canarian council; excepting two friars, who, according to our author, being much in favour with the people, were thrown from a high mountain into a deep pit, communicating with the sea, where they were drowned.

The next discovery we can trace of those islands, was that of Avendano, whom we have already mentioned, in 1377; but we cannot with our author, without a gross anachronism, admit him to the honour of being father of the princess Yco, who must have been born in 1378, and consequently could be but seven years old, when,

The

The next invasion of Lancerota took place under Ferdinando Peraza, a Spaniard, who most ungratefully and inhumanly robbed and murdered the natives, and carried off prisoners Guanareme, king of the island, and Tinguafaya his wife. The history before us says that Yco was married to one of the royal family, who, upon that revolution, was chosen king of Lancerota, and that she had by him a son called Guadarfia. Many passages in this work evince, that about the time here spoken of, and for several years before, those zealous catholics, perceiving how tenacious the natives were of their liberties, both civil and religious, were making secret dispositions for reconciling them to the Roman faith and the Spanish government.—But to return to the history of Yco.

We cannot discover the reason why her husband did not keep possession of the throne upon Guanareme's death, during his captivity; for no sooner was that known in Lancerota, than objections were made to the accession of her son Guadarfia to the throne, on account of the fairness of his mother's complexion, which proved that she was no daughter of king Qonzamas, her pretended father. A council of the chiefs of the island was held on this important point, where it was decreed that Yco should undergo a kind of an ordeal; the nature and management of which, we apprehend, are strong indications of a Romish influence over the counsellors: for they decreed that Yco and three of her female servants should be shut up in a house, and there smoaked. An old woman advised her to have recourse to a large sponge wet with water, to apply it to her mouth and nostrils, and breathe in it, whenever the smoak became troublesome. This stratagem was successful (by what means naturalists must account): when the door was opened, the slaves were found stifled, but Yco alive; upon which she was brought forth with great honour, and her son Guadarfia was declared king of Lancerota.

After the peace of Bretigny, and the succession of Don Henry the Bastard to the crown of Castile, all Europe was deluged with adventurers of various kinds, among whom was a French nobleman, one John de Betancour, though then old, and one Gadifer de la Sala, who entertaining a violent passion to become masters of the Canary Islands, sold all they had in Europe, and fitted out a fleet of three ships, well manned, for their conquest. The reader is to observe, that part of this fleet was manned with people who understood the Canarian language; a fresh proof that the Europeans were no strangers to those islands. Betancour and his adventurers sailed on the first of May, 1400, and arrived at Lancerota, where they ingratiated themselves so much with the inhabitants, that they assisted them

in building a fort at the port of Rubicon. They then passed over to the neighbouring island of Fuertaventura, where they were not so successful, and returning to Lancerota, la Sala was dispatched for succours to France, where he died; but Don Henry the third of Castile assisted and patronized Betancour, fitted out a fleet for his support, and, in 1403, gave him a grant of the Canary islands, with the title of king.

Though the historical and descriptive part of this work are unaccountably blended together, we shall separate them, and here follow the thread of history only. When Betancour embarked for Spain, he left his kinsman William de Betancour his deputy at Lancerota; but oppressing the natives, some of his men were killed, and the rest were obliged to shut themselves up in their fort of Rubicon. When John Betancour returned, he found that his men's misfortunes were owing to their own misconduct, and he not only pardoned king Gadarfia and his people, but left them in the full possession of their lands, houses, cattle, and liberty; a concession which would require volumes to reconcile it either to common justice or to common-sense; for we find Betancour soon after portioning out the lands of the island to his own European followers. Having thus got footing in Lancerota, Betancour invaded Fuertaventura, in 1405; and here we have fresh information of what is advanced above, concerning the practices of the Romish clergy, and their votaries. We are told that the isle of Fuertaventura was at this time under the influence of two women, Tibiatin and Tamo-nante, the mother and the daughter, who corresponded with the devil, yet were believed to have come from heaven; that they foretold the arrival of the French, and, what is still more extraordinary, thoseimps of Satan persuaded the islanders to embrace the Romish faith, and to submit to Betancour. Such impostures point out their own purposes. Betancour bridled Fuertaventura with two forts. He afterwards invaded Gran Canaria, where he was soundly beaten by the inhabitants, and obliged to retire. His next expedition was to the island of Gomera, the natives of which spoke Spanish, having, about thirty years before, been visited by some Spanish vessels, under one Don Ferdinando, which corroborates what we have before observed, concerning the intercourse between Europe and the Canaries. Betancour was so pleased with the island of Gomera, where he was most amicably received, that he did it the honour to parcel it out among his followers, and to pitch upon it as the place of his residence. We shall here, once for all, observe, that all adventurers and discoverers from Spain or France, as soon as they got footing on an island or country, where they were friendly received, pronounced certain words, and used several gesticulations,

tions, the meaning of which were equally unknown to the innocent inhabitants ; and this they called taking possession of the country.

Betancour next sailed to the island Hierro, where he met with the like friendly reception from the inhabitants, and left them saddled with a garrison of Biscayners, French, and Flemings, under one Lazaro, a brute of a Spaniard, who was soon after killed by the just resentment of one of the natives, whom he had abused. Betancour then made a new attempt to retrieve the honour he had lost in Gran Canaria ; but he met with a fresh defeat from the natives, and it was with difficulty that he could bring off any of his forces. He next appointed his kinsman Mañon de Betancour deputy-governor of his three islands, and after robbing them of all he could carry off, he went to Europe, to solicit for fresh recruits, and died in France. In the mean while Mañon de Betancour, hearing of his death, tyrannized over the natives, which coming to the ears of Don Ferdinando king of Castile, Don Henry de Guzman, count of Niebla, was appointed to redress their injuries ; and he sent one Pedro Barba de Campos, with a squadron of five ships, for their relief.

De Campos had a commission from Peraza, a descendant of him who carried off to Spain king Guanareme and Tinguafaya his wife, and therefore a claimant upon the Canaries, to purchase Betancour's right ; but the purchase was made in 1418, by the count de Niebla ; though Betancour, before this time, had disposed of the same islands to Don Henry of Portugal for an estate in Madeira, to which he actually retired. The count de Niebla having been in vain at vast expence in attempting to reduce the four unconquered islands, transferred his right to them to the family of Peraza. Guillen Peraza, accordingly, fitted out a considerable armament ; but he was killed and defeated with great loss, in the island of Palma, and his right to the Canaries fell to Diego de Herrera, who had married his sister and heir. Herrera, like his predecessors, was several times severely beaten by the Canarians ; but, by the assistance of the bishop of Rubicon, he persuaded them to admit him to a peaceful conference on their island, which, unknown to the poor natives, he took possession of, in the manner we have mentioned, and was highly pleased with his success ; but it appears that neither he nor the bishop could get any farther footing on the island at that time.

The court of Portugal now began to push its claim to the Canary islands ; and in the year 1466, Diego de Sylva came to Lancerota, with a very considerable armament : but his landing was opposed by Herrera ; and, while they were conferring together, an account came that the Portuguese court had with-

drawn their claim, and Sylva married Herrera's daughter, an accomplished beauty, receiving with her in dowry a third part of the revenues of Lancerota and Fuertaventura. After this Herrera and his son-in-law had almost lost all their men in a new and obstinate attempt they made against Gran Canaria, where they were so pinned up, that not a soul could have escaped, had it not been for the incredible generosity of the natives, which, as usual, was rewarded by the Spaniards with the blackest and most unparalleled ingratitude. Herrera, despairing of gaining anything by arms, persuaded the inhabitants to give him leave to build a church; but he built a fort at Gando, which the natives, by a stratagem of the same nature as one recorded by Plutarch in the life of Sertorius, had the courage and address to take and demolish, making the garrison and its governor prisoners. All Spain was now full of complaints against Herrera, who had married another of his daughters to one Sayavedra, a Spaniard; and the court of Castile being tired out with them, bought all his pretensions upon Canaria, Teneriffe, and Palma, in 1476 (before the discovery of America) for 5000000 of maravedies, about 3000*l.* and gave the title of count de Gomera to his eldest son.

[To be concluded in our next.]

ART. III. *Notae sive Lectiones ad Tragicorum Graecorum veterum Æschyli Sophoclis Euripidis quae supersunt Dramata deperditorumque Reliquias. Auctore Benjamine Heath. 4to. 14s. in Sheets.*
T. Payne.

THOUGH verbal criticism has been much depreciated by many, and represented as conversant in minutiae not worth enquiring into, and depending upon conjectures altogether vague and arbitrary, it cannot be denied to have its utility, since, without it, learning, which had been overwhelmed by superstition and Gothic rage, could never have risen again to enlighten the world, but must have remained for ever buried in the oblivion of obscurity. Longinus, who added the fire of the poet to the critic's sagacity, speaks in the most honourable terms of that part of the business of criticism, which consists in chusing the properest terms upon every occasion: "Ἡ τῶν λόγων κρισις (says that great man) πολλὴν ἐστὶ πειρασὶς τελευταίων ἐπιγεννημάτων; *The choice of words is the highest pitch of erudition, and requires the previous knowledge of a variety of different branches of learning.* The celebrated Mr. Pope, on the other hand, has represented the verbal critic as

"A word-catcher that lives on syllables."

And the ingenious Mr. Addison has, with great humour, ridiculed the subtleties of commentators, in the *Spectator*. Laughters, however, are not always in the right, and the opinion of Longinus, seriously delivered, will, we doubt not, have more weight with

the judicious than the railleries of the above-mentioned authors. Having thus rescued this branch of criticism from contempt, we shall proceed to examine the work of Dr. Heath, which is, in our opinion, both learned and accurate, though not entirely free from errors.

Our author's emendation of the 213th verse in Prometheus, $\chi\rho\epsilon\iota\ \eta\ \delta\epsilon\lambda\phi\ \delta\epsilon\ \tau\omicron\iota\varsigma\ \upsilon\pi\epsilon\rho\epsilon\zeta\omicron\nu\tau\alpha\varsigma\ \kappa\rho\alpha\tau\epsilon\iota\nu$, is highly judicious. The reading he proposes instead of $\chi\rho\epsilon\iota\ \eta$ is $\chi\rho\epsilon\iota\nu$, which is the operative mood of the aorist $\epsilon\chi\rho\eta\nu$. He likewise proposes reading $\epsilon\pi\epsilon\rho\epsilon\chi\upsilon\tau\alpha\varsigma$ in the place of $\upsilon\pi\epsilon\rho\epsilon\zeta\omicron\nu\tau\alpha\varsigma$; and the reason he assigns for that alteration is, that the metre requires it, and likewise that it is more according to the Attic stile to use the present tense than the future. The sense of the passage thus restored is obvious; from it Virgil took that proverbial maxim in the second Æneid,

Dolus an virtus quis in hoste requirit?

This we mention as a circumstance that enhances the reputation of Æschylus, since to be imitated by so great a poet is a proof of merit. We cannot, however, agree with the author in his emendation of verse 229 of the same tragedy, where he would substitute $\epsilon\kappa\alpha\theta\iota\zeta\epsilon\tau$ in the room of $\kappa\alpha\theta\epsilon\zeta\epsilon\tau$, being of opinion that the metre does not here admit the addition of a syllable.

The Doctor, in his observations upon act the third, that the measure in the following verse

$\Omega\rho\omega\nu\ \epsilon\mu\alpha\upsilon\tau\omicron\nu\ \omega\delta\epsilon\ \pi\rho\sigma\epsilon\lambda\omicron\nu\mu\epsilon\nu\omicron\nu$
Videns me sic violatum,

is defective, proposes the addition of the particle $\gamma\epsilon$ after $\omega\delta\epsilon$; this simple alteration renders the metre complete: he is, moreover, for changing the word $\pi\rho\sigma\epsilon\lambda\omicron\nu\mu\epsilon\nu\omicron\nu$, *violatum*, to $\pi\rho\sigma\epsilon\lambda\omicron\nu\mu\epsilon\nu\omicron\nu$, *clavis petreæ affixum*, "nail'd to a rock with nails." These alterations are simple and natural, and not forced, as the conjectural emendations of critics too frequently are.

We shall not trouble the reader with any more citations from the doctor's observations upon the tragedy of Prometheus, but proceed to consider his remarks upon the Seven Heroes at Thebes. These, as well as the foregoing, are just and pertinent in the main, yet we cannot help sometimes differing from the learned author; and indeed it is not to be wondered at, that a commentator, in endeavouring to ascertain the meaning of his author, should sometimes miss the mark, as there are many passages, of which several different, yet equally plausible, explanations may be given. Thus Dr. Heath observes upon the following verse, $\Pi\rho\upsilon\gamma\omicron\nu\ \sigma\epsilon\gamma\epsilon\iota\nu\ \epsilon\nu\chi\epsilon\sigma\theta\epsilon\ \pi\omicron\lambda\epsilon\mu\iota\omega\nu\ \delta\omicron\rho\upsilon$, that it should be rendered thus, *An oratis ut propugnacula sistinere possint vim hostium?* with a mark of interrogation,

gation, affirming at the same time, that the opinion of Pauwius, namely, that *ευχεςθε* should be construed imperatively, is wrong; since, if it were admitted, the answer of the chorus would be absurd: whereas, continues he, that answer is extremely apposite, if the passage be considered as a question. He maintains likewise, that this explanation is farther confirmed by the answer of Etheocles, who tells his people that they would be inexcusable, if, by their flight and their clamours, they should terrify the Thebans, and prevent them from defending the town manfully, since that, being once taken, the assistance of the gods could, by no means, be hoped for, as it was customary with them to quit a town as soon as it had fallen into the enemies hands. Notwithstanding these arguments, which we do not deny to be specious, we cannot but think the mark of interrogation entirely unnecessary; as the passage may be explained in a manner more agreeable to the context by supposing *ευχεςθε* to be the imperative mood, and the words to be spoken ironically.

In the doctor's notes upon the *Perseæ* of Æschylus, we meet with one which we can by no means accede to. He observes upon the following words

Μη σοι δοκουμεν τηδε λειφθεναι μαχη;

that *τηδε* should not be joined to *μαχη*, but taken separately, so as to signify *hæc ex parte*. In our opinion *τηδε* should be joined to *μαχη*, so as to signify "this fight." With regard to his other emendations of this passage, where he proposes reading *δοκουμεν* in the subjunctive mood, we readily admit it.

In the commentary upon the tragedy of *Agamemnon*, our author has given convincing proofs of his uncommon talents for verbal criticism, by restoring a passage of several lines, upon which all former interpreters had lost their labour. It is a speech of one of the chorus's, in which he gives an account of an omen which had appeared to the confederate armies of the Greeks, and by which the taking of Troy was portended.

In support of our assertion we shall cite it at full length, and lay before the reader the author's reasons for the several alterations he has made.

Κυριος ειμι θροειν ὀδῖον κρατος
 Αἰσιον ανδρων
 Εὐτελεων (ετι γαρ θεοθεν καταπνευει
 Πειθε μολπα)
 Αλλαν συμφυτον, αἶων
 Οπως, Αχαιων,
 Διθρονον κρατος, Ελλάδος ἦβαν

Εὐμφορὰ τὰ γοῖν,
Περμῶει σὸν δούρι δίκας πρᾶκτορι
Θουρίος ορνίς Τευκρίδ' ἐπ' αἶαν.

"I am qualified to relate the happy omen of victory which offered itself to the chiefs in their march, (for still favourable persuasion breathes from heaven) having heard in what manner the impetuous bird sends the double strength of the Greeks, (Menelaus and Agamemnon) the Grecian youth, whose sentiments conspire with those of their leaders, with a spear, the instrument of vengeance, to the Trojan land."

Ἀνδρῶν ἐκτελεῶν, which was the former reading, the doctor has judiciously changed to ἐντελεῶν, as the first words, which signify *grown men*, are not at all to the purpose; whereas the latter, which signify *chiefs*, come in with the utmost propriety.

In his next note he assigns his reasons for altering *συμφυτοῦ αἰῶν* to *ἀλλαν συμφυτον*; yet this emendation is by no means satisfactory, and it is remarkable that he has omitted these two words in his translation. Περμῶη ξυν δούρι δίκας πρᾶκτορι our author has altered to *περμῶει σὸν δούρι δίκας πρᾶκτορι*. For the first emendation he assigns no reason; but it is apprehended that all who are not unacquainted with the Greek idiom, will acknowledge that the indicative mood here suits better with the context than the subjunctive; *δορι* he changes to *δούρι* for the sake of the metre, which claims its share of the critic's attention as well as the meaning of the poet. Upon the words *θευρίος ορνίς* the learned commentator observes, that *ορνίς* in this place must signify an *eagle*, not an *augury*, as the epithet *θευρίος*, *impetuosus*, can by no means be given to an *augury*. Nor is there any vicious tautology, continues he, as the next period begins *Θιωνῶν Βασιλεὺς, Avium rex*.

These observations will, it is apprehended, be sufficient to shew the great value of Dr. Heath's critical labours upon Æschylus; and indeed his abilities have been acknowledged by men of distinguished reputation in the learned world. Dr. Burton, in the preface to his *Pentalogia*, speaks of him in these terms. "Must it not be matter of surprize to every body, that a man, constantly employed in public business, should be able to give so much time to classical studies, as to have illustrated all the tragedies of Sophocles, Æschylus, and Euripides, with a complete and judicious commentary, not to mention the many works he has wrote upon other subjects. For my part, I can never bestow adequate praises upon the generosity and benevolence, which is so far from being sparing of that precious supply of literary knowledge, that it has communicated it for the benefit of the public, insomuch that we have had an opportunity of converting

ing to our own use whatever has appeared to be for our purpose, whether for restoring measures, or explaining words, sentences, or things worthy of notice."

At the same time, however, that we acknowledge our author's abilities as a verbal critic, we cannot help lamenting that he has entirely neglected the best part of criticism, namely, that which consists in pointing out the beauties or defects of an author, which is absolutely necessary in order to form the taste of the reader. Indeed many eminent commentators, and in particular the famous Dr. Bentley, have been guilty of the same omission; and this, in some measure, justifies that severe censure of Mr. Pope, who represents them as persons who read not, but only scann and spell.

Having examined Dr. Heath's learned remarks upon Æschylus, we shall now lay before the reader such observations as have occurred to us in perusing his annotations upon Sophocles and Euripides.

Sophocles must be acknowledged to be one of the most difficult of the Greek tragedians, and none of the antients have had less justice done them by the commentators. Demetrius Triclinius has strangely mangled this author, upon pretence of rendering his measure every-where exact. But in acquitting himself of this task, he may be compared to the tyrant Procrustes, who cut off part of the legs of those whose stature did not suit with his couch; for this hypercritical measurer of syllables, having provided himself with a metrical scale, scrupulously examined every verse of his author by it; and if it happened to square with this, let it remain unaltered; if otherwise, added or curtailed just as he thought proper. Such were the unwarrantable liberties he took with Sophocles, and Turnebus and other editors have injudiciously followed him.

Dr. Heath must, therefore, be acknowledged to deserve highly of the republic of letters, as he has, in a great measure, restored the text of this renowned antient, and purged it of many errors and redundancies, by which it was before disfigured.

Our author's first emendation in the *Œdipus Tyrannus*, is, in our opinion, extremely just, and we doubt not but it will appear so to every reader who has a competent knowledge of the Greek tongue. *Œdipus* addresses himself in these terms to an old man, who sat amongst the other suppliants round the altars built before his palace.

Ἀλλ' ὦ γεραιέ, ῥαδὲ (ἐπεὶ πρέπων ἔφους
Πρὸ πάνδε φωνεῖν) τινὶ τρόπῳ καθέσασε
Δείσαντες ἢ σεξάντες·

*Sed tu o senex dic : nam te dignum est
Præ aliis ut dicas, quid est quæ tunc confedisti,
Utrum metus causâ an injuriâ affecti ?*

Dr. Heath proposes reading *σερζαντες* instead of *σεξαντες*, and he supports his opinion in this manner. The verb *σεγειν*, says he, though it is sometimes used as signifying "to suffer always," in my opinion includes an idea of "supporting," or "bearing patiently," which by no means suits with this passage: for he who bears any evil patiently, and with fortitude, may not improperly be said to conceal it, when he abstains from complaint and lamentation. But the participle *σερζαντες* should in this place be rendered *cupientes*, or *desiderantes*, "desiring," in which sense the word *σεγειν* is used by Sophocles in his *Œdipus Colonus*, v. 1152.

*Στεργῶ διπλᾶς ἀρωγὰς
Μολεῖν γὰρ τὰ δὲ καὶ πολιταῖς*

Add to this, that the opposition between *δεισαντες*, "fearing," and *σερζαντες*, "desiring," is more striking than that between *δεισαντες*, "fearing," and *σεξαντες*, "suffering." For it appears from what follows, that *Œdipus* neither was nor could be ignorant of the sufferings of the Thebans. But it is highly natural that he should ask them whether their motive for sitting before his palace in the guise of suppliants was fear, or the desire of obtaining any thing.

Our author, in his explanation of the following passage,

— οἱ δὲ, σὺν γῆρᾳ βαρεῖς
Ἱερεῖς· ἐγὼ μὲν Ζηνὸς· οἱ δὲ τ' ἠΐθεων
Λεκίσι·

appears to have hit the meaning of the author, which had escaped both Boivin and Dacier. He renders the passage in this manner,

— *Hi annis gravati sunt
Sacerdotes, Jovis ego sacerdos sum, hæc juvenum
Manus est.*

Boivin, who follows the old scholiast, had advanced that οἱ δὲ σὺν γῆρᾳ βαρεῖς Ἱερεῖς should be understood of one man alone, namely, of the priest of Jupiter, who is supposed to speak; and moreover, as it appears from what follows, that this priest departed with the young men, immediately after he had heard the oracle, the chorus, which begins its song directly upon their departure, must have consisted of some of the principal men of the city, who were sent for by *Œdipus*, and then made their first appearance upon the stage. Dacier, on the contrary, maintains,

maintains, that we should not understand these words as signifying the priest of Jupiter alone, but also the priests of the other gods who accompanied him with the chosen youths, and that these priests, after the departure of the former with the young men, continued upon the stage, and formed the chorus. 'Having maturely weighed the reasons alledged by these learned men in support of their respective opinions, I am inclined to think, says the doctor, that they are both partly in the right and partly in the wrong. That the plural number should be put for the singular, and that the words οἱ δὲ συν γηρα βάρεις ἱερείς should be construed so as to mean but one priest, especially as ἐγὼ μὲν Ζηνός follows in the singular number, seems to be altogether improbable, and not at all agreeable to the genius of the Greek language. In my opinion, continues he, that crowd consisted of suppliants of three different ages, children scarce able to walk, priests worn out with age, and a chosen band of the Theban youth. But it does not follow from hence but that the chorus might have consisted of the Theban chiefs, sent for by Œdipus, the priests being departed with the select band, after having heard the oracle.' Thus Dr. Heath, by observing a medium between the two commentators above-mentioned, has given the real sense of his author, and avoided the errors of both.

We now proceed to the doctor's annotations upon Euripides, in which he displays an equal judgment and erudition as in those upon Æschylus and Sophocles: a very few examples will be sufficient to prove the truth of this assertion. In his note upon verse 907 of the tragedy of Hecuba, he justly observes that ἀμφὶ Ἐκρυπτεῖ should be changed for the reading of the antient copies ἀμφὶ Ἐκαλυπτεῖ, which the scholiast seems to have altered through a too great attention to the metre.

The true sense of the following words,

— ἀλλὰ ταῦτα μὲν τι δεῖ
ὀρνεῖν, προκοπῆντ' οὐδ' ἐν εἰς προσθεν κακῶν,

seems to have escaped former interpreters. The doctor renders the passage thus: *Sed hæc quidem lugere quid attinet, nullum ex malis ingruentibus prævertentem?* This is the obvious meaning of it, and it is somewhat surprising that so many learned critics should have missed it.

We might, perhaps, be thought luxuriant in instances, were we to cite any more of the doctor's annotations: we shall therefore take our leave of the reader by drawing a short parallel between Sophocles and Euripides. The former may be looked upon as the Corneille, the latter as the Racine, of the Greeks; for we cannot compare either of them to any of our English tragic poets, as the genius of the English seems to bear a strong

resemblance to that of the Romans, but little or none to that of the Greeks. The imagination of Sophocles was more glowing than that of Euripides; but the latter touches the passions in a more masterly manner than the former. Longinus, in his *Treatise upon the Sublime*, gives the preference to Sophocles; but Euripides was the favourite poet of the people, who are always more affected with the tender and pathetic, than with the grand and majestic. The fate of these two poets seems to have been much the same with that of Corneille and Racine, the two great masters of dramatic poetry among the French. Corneille is universally allowed to have greatly surpassed Racine in genius, yet the pieces of the latter are oftener played than those of the former, and more generally read, though not equally esteemed. Indeed what has been said of Corneille and Racine, namely, that the former drew men as they should be, the latter as they really are, may not improperly be applied to Sophocles and Euripides. The latter drew all his sentiments and images from the simplicity of nature; he dwelt chiefly upon the softer passions, the passions which are common to mankind in general, and made it his chief care to speak to the heart; the former presented to the conception of his auditors whatever is great and noble in human nature, embellished and adorned by all the pomp of eloquence, and all the various imagery of the most luxuriant and warm fancy.

ART. IV. *Observations on the Four Gospels; tending chiefly, to ascertain the Times of their Publication; and to illustrate the Form and Manner of their Composition.* By the Rev. Dr. Henry Owen, Rector of St. Olave in Hart-street, and Fellow of the Royal Society. 8vo. Pr. 2s. Payne.

THERE is not in the world a character more truly respectable than that of a sober and serious minister of the gospel, who acts up to the dignity of his profession, and employs those talents and abilities which God has bestowed on him in the zealous advancement of his honour, and the defence of his holy religion; one who, whilst the greater part of his brethren are employed in hunting after preferments, by mean and servile compliances, or setting men together by the ears with idle disputes, and useless controversies, about matters of no real consequence, spends his hours in the study and explanation of the scriptures, in advancing the cause, and promoting the doctrines, of Christianity. Such, we believe, is the learned and pious author of the excellent performance before us, who, in the most candid and sensible manner, hath endeavoured to settle a point

a point of a very interesting nature, namely, to ascertain the precise times of the publication of the four gospels, and to illustrate the form and manner of their composition, which might enable us, as he observes in his preface, not only to understand them more perfectly, but also to read them with more profit than we have the happiness at present to pretend to. He sets out with the several opinions of the ecclesiastical writers of antiquity, concerning the particular time when the four gospels were first penned and published; all which, he properly observes, are too vague, confused, and discordant, to lead us to any solid or certain determination, and then proceeds to consider that better proof, which arises from the internal construction of the sacred writings themselves: from the consideration of which it appears to him, that when the first evangelist had penned his gospel, it was soon published and dispersed abroad among the various assemblies of Christians, who were eager to obtain a true and genuine account of the words and actions of the founder of their religion; that the second evangelist was perfectly acquainted with the writings of the first; and that the third, when he wrote, perused the gospels of the other two, applying them in part to his own use, and making what additions he thought proper.

Those amongst our readers who are conversant with writings of this kind, need not be told that the learned Dodwell was of opinion, and had publicly asserted, that the latter evangelists had no knowledge of what the former ones had written before them. To combat this assertion of Mr. Dodwell seems to be the principal end and purport of Dr. Owen's performance. To clear his way to the proof of what he had before advanced, our author thinks it necessary to determine which of the gospels is to be accounted the first, which the second, and which the third; and herein he differs from the generality of writers, and the established order of the evangelists, placing St. Luke before St. Mark.—With regard to the dates of the gospels he observes, 'that in penning them, the sacred historians had a constant regard, as well to the circumstances of the persons for whose use they wrote, as to the several particulars of Christ's life, which they were then writing. It was this that regulated the conduct of their narration—that frequently determined them in their choice of materials—and, when they had chosen, induced them either to contract or enlarge, as they judged expedient. In short, it was this that modified their histories, and gave them their different colourings.'

This, he says, will furnish us with certain criteria, by which we may judge of their respective dates, as those times, whose transactions accord with the turn of the discourses related in the gospel

gospel-histories, are, in all probability, the *very times* when the gospels were written. To this test, therefore, he brings the four evangelists, and by a variety of arguments and quotations, draws himself, and endeavours to draw his readers, to the following conclusion; viz. That

St. Matthew's gospel was written at Jerusalem, about the year of our Lord XXXVIII. for the use of the Jewish converts.

St. Luke's at Corinth, about LIII. for the use of the Gentile converts.

St. Mark's at Rome, about LXIII. for the use of Christians at large.

St. John's at Ephesus, about LXIX. to confute the Corinthian and other heresies.

The arguments which our author brings in proof of St. Luke's writing before St. Mark are, in general, very specious, though, perhaps, not quite satisfactory: the whole, however, is proposed with so much ingenuous candour and modesty, as make us incline to the doctor's side of the question. His collations of the gospels are curious and useful, and, as he very judiciously observes, may serve to convince us, 'that the evangelists not only perused, but also transcribed, each others writings; and consequently, that the argument commonly urged in support of the credibility of the gospel-history, and founded on the contrary opinion, is at last founded on a common mistake. For thus they reason. "The sacred historians agree in their accounts, and yet knew nothing of each others writings; they did not, therefore write in concert, and forge these accounts, but were severally guided by the real existence of the facts related." True indeed it is, that they neither forged their accounts, nor wrote in concert; for they wrote at different times, in different places, and with different views: yet, so far is it from being true, that the later evangelists never consulted what the former had written before them, that the very reverse has, I presume, been already demonstrated. They perused, recommended, and copied each other. And happy it is, as will hereafter appear, for the cause of Christianity, that they really did so.

But how, then, came they not to avoid the many contradictions observable among them? These are only *seeming* contradictions; and vanish most of them, on a close comparison of the several passages: and were we sufficiently acquainted with the circumstances of the facts, the views of the relators, the turns of their expressions, and the method they used in their computations, the rest would doubtless immediately disappear; and the several gospels would perfectly correspond with each other.

‘ From

‘ From the same collations, we may likewise infer,

‘ That St. Matthew's gospel, if not originally written in Greek, was yet very early translated into that language; and that the present version, if we must needs have it to be a version, is of equal authority with the Greek text of the other gospels; that is, of authority truly divine.’

Our author's opinion that the gospel of St. John should be considered not merely as an historical narrative, but as a *polemic* tract, designed to confute the errors of Cerinthus and other heretics, is, we believe, a point still controvertible, and concerning which Dr. Owen will probably meet with some opposition. His arguments, however, in support of it are well worthy of our readers attention. We refer them, therefore, to the excellent work itself, which will afford them great pleasure in the perusal, and shall conclude this article with a short extract from the latter part of it, containing a summary account of the four gospels, and the particular uses for which they were written.

‘ St. Matthew wrote his gospel for the use of the Churches in Palestine, then composed of Jewish converts, and adapted it to the condition of the times, and the nature of their circumstances.

‘ When the Gentiles were admitted into the Christian church, St. Luke, as the exigences of their state required, strengthened their faith by another gospel, accommodated to their special use.

‘ And when the invidious distinction between Jews and Gentiles had well nigh ceased, St. Mark, wisely rejecting the many peculiarities of these two gospels, compacted a third out of their most important contents, for the benefit and instruction of Christians at large.

‘ And afterwards, when the church was infested by heretics, St. John undertook to confute their errors from the life and conversation of Christ: which produced the last of these gospels; and afforded the author an excellent opportunity of relating several remarkable things which had been before omitted by his predecessors. These, in all probability, were the reasons which induced the evangelists to write——And hence it is that we have Four Gospels: all of them composed, as Eusebius observes, on special and urgent occasions.

‘ Now, these gospels are by no means to be looked upon as so many detached pieces, composed by persons totally ignorant of each other's intention; but rather as one complete, entire system of divinity, supported by the strongest proofs that the subject is capable of, and defended against all the objections which either Jews or Gentiles, or even its more dangerous *heretical* professors, could make to the truth and certainty of it. If

we read them in the order they are here placed, we shall find them improving one upon another, and yet all conspiring to the same end—to a perfect representation of revealed religion. Each of the authors consulted the writings of his predecessors; and either by addition of facts—explanation of terms—or confirmation of doctrine, contributed something to the common stock, and the general instruction of Christians. They likewise quoted each others words, and thereby recommended each others histories. A circumstance of great advantage, whatever some may think of it, to the service of the Christian cause. For by this means they became not only mutual vouchers for the truth of these genuine gospels, but at the same time joint-opposers of all those spurious ones, that were impiously obtruded on the world.

Upon the whole; we may venture to pronounce Dr. Owen's observations on the four gospels a learned, candid, and judicious performance.

ART. V. *A Collection of Sermons, preached occasionally on various Subjects.* By George Harvest, M. A. Fellow of Magdalen College, Cambridge. 8vo. Pr. 5s. Tonson.

THE sermons now before us, written by the very ingenious and learned Mr. George Harvest, are amongst the few valuable performances that do honour to the present age, and bid fair for the approbation of posterity. Those amongst our readers who look only for smooth and well-rounded periods, florid declamation, or laboured antithesis, will be greatly disappointed in the perusal of these discourses, which appeal not so much to our passions as to our reason; we have scarce ever indeed, in any modern writer, met with more clear and solid arguments in support of Christianity, than are here produced, enforced with greater judgement, or expressed with more plainness and perspicuity.

The volume contains eight sermons, preached occasionally on various subjects.

In the first our author explains the true nature, or notion, of a scripture *mystery*. In the second, he considers the *analogy* between things *natural* and things *supernatural*. The third is written with a design to prove, that the nature and publicness of Christian *miracles* is a demonstrative evidence of the Christian religion. The fourth, which was preached on the day of public thanksgiving in the year 1746, is a comparison between Protestant and Jewish blessings, applied to the occasion. The fifth is on *Agur's prayer*. The sixth, on the duties of fearing

God, and honouring the King, preached in 1752, on the anniversary of his majesty's coronation. The seventh treats on the nature, reasonableness, and advantage of humility. The eighth and last was preached before the trustees for the colony of Georgia.

We cannot, from any one of these excellent discourses, extract a particular part, without doing some injustice to the author, by destroying the connection, and breaking the chain of reasoning, from which results the principal beauty of the whole. We shall, however, give our readers an imperfect view of Mr. Harvest in the following quotation from his second discourse, *On the Analogy between Things natural and Things supernatural*.

After having thoroughly explained and illustrated the nature of reasoning from analogy, Mr. Harvest draws from it the following important conclusions.

‘First, (says he) As our manner of understanding *divine things* is by *analogy with things human and natural*, the wisdom of God has adapted the language of holy scripture to our conceptions, has proposed heavenly things to our understandings, by *comparisons, similitudes, or resemblances*.

‘Secondly, Though therefore these *analogical representations* are to be understood with due restrictions and allowances for the different natures of things; are always to be examined by *reason*, and so far as they are inconsistent with, corrected by it; yet undoubtedly *something* is intended to be understood by them:

‘Thirdly and lastly, We must conclude *that* to be intended to be understood, or assented to by us, which *may* hold true notwithstanding the *analogy or representation* be in *other respects false*, and to be corrected as aforesaid.

‘Now we read in holy scripture, that *in the beginning was the Word, that the Word was with God, and that the Word was God*. We find in the same scripture, that the *Word* here spoken of is a *real Person*. St. John speaking of a *real Person*, the *Son of God*, tells us that *his name is called the Word of God*. And *God and his Word* are represented as always coexisting under the relation of *Father and Son*. The *Word* is said to be, in some measure or other, to us absolutely incomprehensible, of the Father [*τεχθεῖς*, *begotten*, though what that figurative word *Son* really means we cannot possibly comprehend,] and this *filiation or sonship* is implied in his being [*ἀπαύρασμα*, *a bright ray streaming forth*] the *brightness of his Father's glory*, the *express Image of his person*. He is represented as having the *same attributes and perfections* as the Father has. All those divine attributes of the Father which a *true and real Son*, a *Son by nature*, can have. Is represented to be what we conceive an *eternal divine Son to be*, and is

is also expressly styled *God*. There is nothing in reason to contradict the *possibility* of the *literal* sense of this representation. What then is the natural and obvious conclusion from these premises, but that the Son of God is a *divine Son*, a *Son by nature*, *really and truly God*, *Light of Light*, *God of God*, *very God of very God*, of one *substance* with, or having the *same nature and perfections* as the *Father*. And this conclusion, as bishop Bull has at large demonstrated, is confirmed by the sense of antiquity.

The other instance I shall give, is that of *false reasoning from analogy*.—Most of the objections we meet with against the doctrine of the *ever blessed Trinity*, take rise from some wrong inference or other of *false analogy* between *divine* and *human*. The *Catholic*, no other than the *scripture doctrine* of the *Trinity* is this, *the Father, the Son, and the Holy Spirit are one God*: this is the true definition of God, according to holy scripture; to each of these is ascribed *intelligence* and *agency*, therefore each is an *intelligent Agent*; each of these has *distinct actions* or *operations*; therefore they are *distinct* from each other, so that the one is not the other; to each of them is attributed *divine perfections*, therefore each is *God*; and as we are forbidden, both by reason and scripture, to hold more Gods than one, we profess to believe these *three, Father, Son, and Holy Spirit* to be one God. Now the existence of *Father, Son, and Holy Spirit*, being a matter of mere revelation, and there being no word in any language whatever, that does *exactly* signify or express *intelligent Agent* in *that sense*, in which either of the *divine Three* is such, that is, an *intelligent Agent*, and yet not one singular *Being*, distinct and *separate* from all other *Beings*, (in which sense of the word *person*, the assertion of *three divine Persons* is direct *tritheism*) the Christian world would have been contented with the use of scripture terms only. But controversies arose, and this important article of faith was either openly denied, or artfully explained away, by the *disputers of this world*, spoiled through *philosophy* and *vain deceit* after the rudiments of that wisdom which knew not God. In order therefore to defend the faith against attacks on all sides, against *Arius* and against *Sabellius*, ὁ ἰσχυρὸς, ἕστις, and πρὸς ὅπῃ of the *Greeks*, and *Persona* of the *Latins*, taking those terms not in their original, but in the *theological* sense of them, as signifying *real intelligent Agent*; it was necessary, in order to defend the Christian doctrine against innovators upon it, to use the word *Person*, in our language. And the doctrine was expressed thus, “There is one *Person* of the Father, another of the Son, and another of the Holy Ghost.”

It is plain that the word *Person* is originally taken from ourselves, and as so many *human Persons* are so many *distinct, separated*, or, in number so many *Beings*, so when the notion of *person*

son is transferred from *human* to *divine*, the conclusion, according to the idea of *strict analogy* and *imagination*, is, that *three divine Persons* are *three Gods*. Now let any one peruse the *Arian* and *Sabellian* writers, those authors of distinguished sagacity and superior judgment as they esteem themselves to be, and he will find that almost all the objections that are urged in point of reason against our catholic doctrine, are derived from this very pretence, and that the famous objection of *tritheism* among *antitrinitarians* of the higher class, those who understand the controversy too well, and who have too much ingenuousness to insist, as the mean tribe of objectors do, upon the charge of *contradiction*, as if we were at once both *Sabellians* and *Tritheists*, he will find, I say, that this same objection varied is almost the whole in point of *reason* and the *possibility* of the thing that they allege against us. *Three divine Persons*, they object and repeat it continually, are *three supreme Beings*, *three Gods*. This is the grand objection that runs throughout all the writings upon this subject of the late able and learned defender of the *Arian* or *Semi-arian* cause. But is this arguing from the *very nature of things*? or is it not arguing from the *errors of imagination* and *prejudice*? The ground of this objection it is not possible to make good, which is, that all *real distinction* necessarily infers *plurality*; whereas on the contrary, from all that we know of the nature of existent beings, there may be and is *distinction* without *division*, *separation*, or *plurality*, which is the very notion of *oneness* or *unity*. They who contend for the extension of immaterial beings (which is the philosophy of Dr. Clarke in particular) *they* must admit of *substance* and *substance* without *division* or *separation*, making but *one* substance; *they* must grant, that if all distinction between *this* and *that* is inconsistent with *unity of being*, that there neither is nor can be any such thing as *one being* in nature. All *material beings* evidently consist of *part* and *part*, *substance* and *substance*, and if *immaterial beings* are extended to them likewise, there will be, not *parts* but, *constituents* of the *whole*. How then can it ever be made out that a *distinction* between *this* and *that agent* or *intelligent acting substance* must of necessity infer *Polytheism*? *Human persons* indeed exist *separately*, *dividedly*, *unitedly*, are therefore *distinct* beings. But does it thence follow that the *divine Persons*, or *Agents* necessarily *co-existing*, *undividedly* and *inseparably* in *one nature*, which is *essentially one*, are *three separate Beings*, *three Gods*? A wider consequence than what they draw there is not; and yet thus it is that some disputers will reason against the doctrine of the TRINITY.

‘ You observe that I am not proving the *truth* of the doctrine, but only the *possibility* of it in point of *reason*, and this I will demonstrate by the following argument. The divine Being is *really*,

really, ſubſtancially, or eſſentially, preſent every-where, or he is not. If he be, then *If we aſcend up into Heaven he is there. If we go down to Hell he is there. If we are in the uttermoſt part of the ſea, he is there alſo.* Now, moſt evidently, *that individual identical ſubſtance which pervades or coexiſts with one part of ſpace, Heaven,* is not the ſame *individual identical ſubſtance* which pervades or coexiſts with that *other* part of ſpace called *Hell*, nor yet the ſame individually with that which pervades the *Sea*. Are there then *three divine Subſtances, three Gods?* or is not the *one God eſſentially preſent every-where, one infinite Being?* If you ſay that ſubſtance and ſubſtance in union do not make ſubſtances or different beings, you ſay what is very true, but you give up the queſtion; for then *perſon* (or intelligent agent ſubſtance) and *perſon* and *perſon*, may be one being. *Three, in ſome reſpect, one in another; not one perſon,* becauſe *intelligent agent* and *perſon* are not reciprocal, ſince intelligent agent may be underſtood either of *perſon* or *being*; *unus intelligens agens, or unum intelligens agens* may be equally *one intelligent agent*; the former meaning *one intelligent agent perſon*, the latter *one intelligent agent being*; and where now is the contradiction in affirming that three intelligent agent *perſons* may be one intelligent agent *being*, one God?—If you aſſert the ſupreme Being to be *omnipreſent*, not *ſubſtancially* but *virtually* only; that attributes can exiſt any-where without a ſubject, that God is, in ſome manner or other, where he really or eſſentially is not; that the divine Nature is *omnipreſent* and yet not preſent *every-where*; the ſame and yet not the ſame to infinity: make this intelligible, and by the ſame reaſoning I will as clearly answer your objections to the catholic faith.

‘To each of the *ſacred Three*, certain diſtinguiſhing characters, offices, or operations, are aſcribed, and therefore we maintain them to be three intelligent Agents or Perſons, known and diſtinguiſhed from each other, in the ſame manner as all other things are, by *different reſpective* attributes; nor has the Arian or the Tritheist, who pretend to admit of nothing of which they have not clear and determinate ideas, at all more clear and determinate ideas when they affirm the Father, the Son, and the Holy Spirit, to be *three ſeparate Beings or Subſtances*. For what is ſubſtance or being, but an unknown *ſomewhat*, to which are aſcribed peculiar attributes or properties? And whether three intelligent agents ſo coexiſt *necessarily and undividedly*, as to be not *three*, but *one being*, or ſo diſunitedly and ſeparately as to be properly *three different beings*, ſtill it is evident that the notion of intelligent agent or perſon is neither more nor leſs clear on this account. That each agent is really diſtinct from the others is the catholic doctrine; diſtinct ſo as not to be any other, but yet not ſo diſtinct in the Arian ſenſe, i. e. *divided, ſeparated*, as to be

be another God.—And where is the impossibility or inconsistency in so plain a thing? when therefore the *Arians* or the *Sabellians* charge us with *tritheim*, their objection is manifestly founded in the supposition, that all real distinction in the divine Nature, is inconsistent with a proper *essential unity*, or that *distinction* cannot be without *division*, the very ground of *plurality*. But this it is not possible to prove, for want of a certain fixed principle of *individuation* to argue from. Indeed there is scarce any idea less certain than that of *unity*. In numberless instances we are at a loss whether to apply the term *one*, or *many*; and, in general, are able to give no other account of *unity* than this, that 'tis a *negative idea*, a notion of *undividedness* or *inseparability*: *that*, according to the old school definition, is *one*, which is *undivided in itself*; and I am not aware that any improvements in science or philosophy have advanced our knowledge at all beyond it. What wonder, therefore, if we are at a loss in determining what *is*, or what *is not proper unity*, in a nature that is absolutely incomprehensible.

We have said enough of Mr. Harveſt's extraordinary abilities to awaken the curiosity of our readers; and shall only add, that if he lived in an age when merit in his profession had any chance of being rewarded, he would deservedly fill one of the first stations in that church to which he is so great an ornament.

ART. VI. *Anecdotes of Painting in England; with some Account of the principal Artists; and incidental Notes on other Arts; collected by the late Mr. George Vertue; and now digested and published from his Original MSS. By Mr. Horace Walpole. Vol. III. 4to. Pr. 15s.*

WE have already * reviewed the two first volumes of this work, and allowed to it all the merit which we think it can justly claim; but we are sorry to say that the continuation of the work is no other than a continuation of reproach to the national taste of England, which scarcely produced one eminent painter from the time of the Restoration to the latter end of George the second's reign, when several eminent professors of that art arose in England, whom Mr. Walpole, however, takes care not to characterize.

With regard to certain writers, it would, perhaps, puzzle the most expert philological Linnæus to distinguish under what class they ought to stand, or, were that done, under what species of authors they come. Excellent judgment moving over the face

* See Critical Review, vol. xiii. p. 233, 338.

of unbounded extravagance ; singularity always indiscriminate, but sometimes just ; decision without proof, diffidence without difficulty ; unintelligible upon plain, perspicuous upon abstruse, subjects, and all, according to the operations of caprice or prepossession, seem to form striking lines in the performance before us. But as the author stands here only in the light of a compiler and commentator, we shall not presume to distinguish his excellencies or blemishes from those of Mr. Vertue ; and therefore shall review the work as it is published.

This volume is introduced with some general reflections on the state of the fine arts at the Restoration, in which the author observes, that Corneille, Moliere, Boileau, and Le Sueur, seem to have studied only in Sparta. Mr. W. would have obliged the public extremely, had he mentioned either the persons or the works of those Spartan masters from whom they could have drawn their instructions ; because, notwithstanding the story of Tyrteus, a poet, or a professor of the *belles lettres*, who had attempted to publish his works in Lacedemon, would have been in danger of a sound public flogging, by order of the *ephori*. “ Dryden’s tragedies, says our author, are a compound of bombast and heroic obscenity, inclosed in the most beautiful numbers. If Wycherley had nature, it is stark naked.” Mr. W. ought to have informed his reader, that Dryden, in many parts of those very tragedies, appears as much superior, as a poet, to the French writers he has named, as Hawke does to Conflans as an admiral. As to Wycherley, nature never was his characteristic.

‘ One likes, says Mr. W. to see through what clouds broke forth the age of Augustus.’ In the name of literature and common sense, what does this sentence mean ! The age of Augustus was preceded by times in which Ennius, Lucilius, Terence, Lucretius, Varro, Cæsar, and Cicero shone. Compare those names in literature with those that adorned the court of Augustus, and then let us pronounce upon the clouds through which the latter broke.

The first painter mentioned in this period by Mr. W. is Isaac Fuller, who, according to Graham, understood the anatomic part of painting, perhaps, equal to Michael Angelo ; but says Mr. W. ‘ Each caught the robust style from ancient statuary, without attaining its graces.’ This is a charge upon Angelo which many connoisseurs will not admit of either in his paintings or sculptures. Though Mr. W. allows that Fuller’s pencil in his portrait was bold, strong, and masterly, yet, from the general account we have of him here, it is hard to pronounce him, as a painter, whether he was good, bad, or indifferent. The same may be said of Robert Streater, an English painter of some reputation in those times, and after him we wade through the names of a
number

number of painters, almost all of them foreigners, till we are stopped by Sir Peter Lely, whose character, even as a painter, if left, at best, doubtful, by the severity of our connoisseur. Greenhill, another English painter, is mentioned chiefly to shew that he was an excellent copyist, and that, becoming acquainted with the players, he got drunk, and broke his neck in a kennel in Long-acre, in the flower of his age. Mrs. Anne Killigrew, the celebrated painter and poetess, though the admiration of that age, has, from Mr. W. a very ambiguous, if not mean, character, in both her professions; but he is somewhat more just to Flatman, who likewise was both poet and painter. To give our readers some notion of Mr. W.'s talents as a biographer, we shall here transcribe one of his best drawn characters, which is that of

S I M O N V A R E L S T,

A real ornament of Charles's reign, and one of the few who have arrived at capital excellence in that branch of the art, was a Dutch flower-painter. It is not certain in what year he arrived in England; his works were extremely admired, and his prices the greatest that had been known in this country. The duke of Buckingham patronized him, but having too much wit to be only beneficent, and perceiving the poor man to be immoderately vain, he piqued him to attempt portraits. Varelst thinking nothing impossible to his pencil, fell into the snare, and drew the duke himself, but crowded it so much with fruits and sun flowers, that the king, to whom it was shewed, took it for a flower-piece. However, as it sometimes happens to wiser buffoons than Varelst, he was laughed at till he was admired, and Sir Peter Lely himself became the real sacrifice to the jest: he lost much of his business, and retired to Kew, while Varelst engrossed the fashion, and for one half length was paid an hundred and ten pounds. His portraits were exceedingly laboured, and finished with the same delicacy as his flowers, which he continued to introduce into them. Lord chancellor Shaftesbury, going to sit, was received by him with his hat on. Don't you know me? said the peer. Yes, replied the painter, you are my lord chancellor. And do you know me? I am Varelst. The king can make any man chancellor, but he can make nobody a Varelst. Shaftesbury was disgusted, and sat to Greenhill. In 1680 Varelst, his brother Harman, Henny, and Parmentiere, all painters, went to Paris, but staid not long. In 1685 Varelst was a witness on the divorce between the duke and duchess of Norfolk; one who had married Varelst's half sister was brought to set aside his evidence, and deposed his having been mad and confined. He was so, but not much more than others of his profession have been; his lunacy was self-admiration; he called

himself the God of Flowers ; and went to Whitehall, saying he wanted to converse with the king for two or three hours. Being repulsed, he said, " He is king of England, I am king of painting, why should not we converse together familiarly?" He showed an historic piece on which he had laboured twenty years, and boasted that it contained the several manners and excellencies of Raphael, Titian, Rubens, and Vandyck. When Varelst, Kneller, and Jervase have been so mad with vanity, to what a degree of phrenzy had Raphael pretensions!—But he was modest. Varelst was shut up towards the end of his life; but recovered his senses at last, not his genius, and lived to a great age, certainly as late as 1710, and died in Suffolk-street. In king James's collection were six by his hand, the king, queen, and duchess of Portsmouth, half lengths, a landscape, flowers, and fruit : in lord Pomfret's were nine flower-pieces.'

Mr. W.'s account of Verrio the Italian, who painted Windsor under Charles the second, is both entertaining and instructive, tho' he meets with but little quarter from our connoisseur. The name of one Michael Wright, a Scotch painter of merit, is here rescued from oblivion, as are the names of many foreigners, and some Englishmen of no merit at all. The two Vandeveldes, the famous ship-painters, the younger the ablest that, perhaps, ever lived, owed their encouragement to England. What our author says in his account of Samuel Cooper, is so just and masterly, that it makes amends for half the blanks we find in his work.

SAMUEL COOPER

Owed great part of his merit to the works of Vandyck, and yet may be called an original genius, as he was the first who gave the strength and freedom of oil to miniature. Oliver's works are touched and re-touched with such careful fidelity, that you cannot help perceiving they are nature in the abstract ; Cooper's are so bold, that they seem perfect nature, only of a less standard. Magnify the former, they are still diminutively conceived : if a glass could expand Cooper's pictures to the size of Vandyck's, they would appear to have been painted for that proportion. If his portrait of Cromwell could be so enlarged, I don't know but Vandyck would appear less great by the comparison. To make it fairly, one must not measure the Fleming by his most admired piece, cardinal Bentivoglio : the quick finesse of eye in a florid Italian writer was not a subject equal to the protector ; but it would be an amusing trial to balance Cooper's Oliver and Vandyck's lord Strafford. To trace the lineaments of equal ambition, equal intrepidity, equal art, equal presumption, and to compare the skill of the masters in representing the one exalted to the height of his hopes, yet perplexed

perplexed with a command he could scarce hold, did not dare to relinquish, and yet dared to exert; the other, dashed in his career, willing to avoid the precipice, searching all the recesses of so great a soul, to break his fall, and yet ready to mount the scaffold with more dignity than the other ascended the throne. This parallel is not a picture drawn by fancy; if the artists had worked in competition, they could not have approached nigher to the points of view in which I have traced the characters of their heroes.'

After all, Cooper has his defects; his skill was confined to a mere head, and he wanted grace. Gibson the dwarf and his wife, each of them about three feet ten inches high, are here mentioned; and, by what we learn from Mr. W. he had much merit as a painter. He died in his 75th, as his wife did in the 89th year of her age. Mr. W. has been at some pains in recording Mrs. Beale as a painter, but we do not find that she ever arrived at any excellence.

The second chapter of this work treats of statuaries, carvers, architects, and medalists, in the reign of Charles the second. The first who makes a figure under those heads, is Caius Gabriel Cibber, or Cibert, by birth a Holsteiner, father of the famous comedian, and author of those two incomparable figures of melancholy and raving madness before the front of Bedlam, and likewise of most of the statues of the kings round the Royal Exchange, as far as king Charles, with many other works of merit. He was likewise no contemptible architect. We are next entertained with a most judicious account of that matchless artist Grinling Gibbons, whose sculptures in wood embellish Windsor with its most ornamental fixtures. It is uncertain whether this great artist was an Englishman or not. Mr. Walpole very justly observes, that 'Gibbons, whose art penetrated all materials, carved that beautiful pedestal in marble for the equestrian statue of the king in the principal court at Windsor. The fruit, fish, implements for shipping, are all exquisite: the man and horse may serve for a sign to draw a passenger's eye to the pedestal.'

Mr. W. has good reasons for thinking that the fine pedestrian statue of James the second in Privy-garden is of his hand; but we cannot imagine what Mr. W. means by saying that the talent of Gibbons did not reach to human figures, while he tells us with the same breath that the statue of Charles the second in the Royal Exchange was his, and that he executed the figures of viscount Camden and his lady upon their tomb, in the church of Exton in Rutlandshire. One should imagine by the number of this sculptor's performances, that his life had been as extensive as his abilities, which, in wood, have never yet been equalled.

Webb, the scholar of Inigo Jones, leads up the catalogue of architects during this period, in which Sir Christopher Wren makes a very considerable figure; but Mr. W. ingenuously acknowledges, that, in his account of him, he is little more than a transcriber. A fine eye, which is not to be bounded by a manner or principle, may not agree with Mr. W.'s squeamishness in not admiring the steeple of St. Mary le Bow, which, if it has not *taste*, discovers somewhat superior, *genius*. Mr. W. is, with some justice, severe upon the royal fabric at Winchester, raised by Sir Christopher, and is angry with Charles the second for having pocketed 70,000 l. granted by parliament to raise a mausoleum to his father, instead of employing Sir Christopher to execute it.

An account of the medalists next succeed. The Rotiers, who succeeded the inimitable Simon as king's medalists, were sons to a French banker, who assisted Charles the second with money in his exile. Mr. W. seems to ridicule the satire's head which is couched in king William's upon his half-pence, after the Revolution, by old Rotier, who thereupon went to France. Though we are not apt to be fanciful on such subjects, yet it is certain that such a head, worked in the curls of the king's hair, (the common people called it the devil whispering in his majesty's ear) is extremely discernible upon such of those half-pence as are of a tolerable preservation. Few artists, and those of no note, grace the short unhappy reign of James the second, either foreign or domestic.

In opening the anecdotes of the Artists in the reign of king William, Mr. W. grossly misquotes and misapplies a line of Mr. Montague, afterwards earl of Halifax *. For this reign he reserves Sir Godfrey Kneller, with what propriety let those who have read Mr. Dryden's epistle to that painter resolve, in which the poet pathetically says

Thou hadst thy Charles a-while, and so had I!

Mr. W. is ingenuous enough to own that where this celebrated master offered one picture to fame, he owed twenty to lucre. Kneller, however, we are told, painted ten sovereigns. Our

* Mr. Montague, speaking of the wound king William received at the battle of the Boyne, observes, that if the French king had received it, such was the vanity of his subjects, that

“ His bleeding arm had furnish'd half their rooms,
And run for ever purple in their looms.”

Says Mr. Walpole, my lord Halifax promised king William that his wound in the battle of the Boyne

‘ Should run for ever purple in our looms.’

author says that the historic piece of king William at Hampton Court is a poor tame performance, but that the original sketch of it at Haughton, was struck out with all the spirit and fire of a Rubens. Some connoisseurs may, very possibly, not agree with our author in either of those criticisms, and attribute them to the natural partiality of Mr. W. to his family's seat. With regard to his other observations upon Sir Godfrey, they contain little besides what the public has often been acquainted with. The sum-total is, that this painter, tho' little removed from what we call a simpleton by nature, had the griping sense; that he had a good manner, which was excellent, and a bad manner, which was execrable; and that by painting in a nation of fools and madmen, who regarded his pencil but not his performances, he amassed a large fortune. It is pity that Mr. W. while his hand was in for anecdotes, instead of applying the stale story of Alphonso the astronomical king of Arragon, to Kneller, and making Mr. Pope the author of such a wretched common-place compliment, did not give us some particulars of his commitments when he was a justice of peace; a character on which he valued himself more than even that of being a great painter. Had Mr. W. been acquainted with many of Sir Godfrey's cotemporaries, Mr. Pope particularly, they would have furnished him with anecdotes of the knight, both as a painter and a magistrate, sufficient to have filled his book. One we cannot omit, and we presume, 'it being as well attested as any anecdote in this work, that Mr. W. will be glad of its being published, because it somewhat mitigates his censure of Sir Godfrey's avarice. It is as follows. When he came into very high reputation, a certain alderman, whose phiz Mr. W. is old enough to remember, came to be painted by this artist, and, as usual, paid him down half the price in guineas. Sir Godfrey, after several times touching the canvas with the chalk, and rubbing it out, very deliberately laid it aside, and pulling out the guineas he had just received, desired the alderman to re pocket them. The latter staring, *for what did you give me those guineas?* said Sir Godfrey—*To draw my face, to be sure,* answers the other:—*But by G—,* replies the painter, *you have no face to draw; get you gone, get you gone.*

We entirely agree with Mr. W. that Smith, the metzotinto artist, has done more than justice to Sir Godfrey's pieces, and that his draperies are preferable to the originals. The account of that excellent artist John Baptist Monoyer, is as follows; and we transcribe it the rather, as it is, perhaps, the only article of merit in this work, that has not been hackneyed about and retailed in our common publications.

‘ JOHN BAPTIST MONOYER,

One of the greatest masters that has appeared for painting flowers. They are not so exquisitely finished as Van Huysum's, but his colouring and composition are in a bolder style. He was born at Lisle in 1635, and educated at Antwerp as a painter of history, which he soon changed for flowers, and going to Paris in 1663 was received in the academy with applause; and though his subjects were not thought elevated enough to admit him to a professorship, he was in consideration of his merit made counsellor; a silly distinction, as if a great painter in any branch was not fitter to profess that branch, than give advice on any other. He was employed at Versailles, Trianon, Marly, and Meudon; and painted in the hotel de Bretonvilliers at Paris, and other houses. The duke of Montagu brought him to England, where much of his hand is to be seen, at Montagu-house, Hampton-court, the duke of St. Albans's at Windsor, Kensington, lord Carlisle's, Burlington-house, &c. The author of the *Abregé* speaking of Baptiste, La Fosse, and Rousseau, says, these three French painters have extorted a sincere confession from the English, “*Qu'on ne peut aller plus loin en fait de peinture.*” Baptiste is undoubtedly capital in his way—but they must be ignorant Englishmen indeed, who can see any thing masterly in the two others. Baptiste passed and repassed several times between France and England, but having married his daughter to a French painter who was suffered to alter and touch upon his pictures, Baptiste was offended, and returned to France no more. He died in Pallmall in 1699. His son Antony, called young Baptiste, painted in his father's manner, and had merit. There is a good print by White from a fine head of Baptiste by Sir Godfrey Kneller. At the same time with Baptiste, was here Montingo, another painter of flowers; but I find no account of his life or works.

Simon Du Bois is mentioned by Mr. W. as an excellent painter, and as having received the uncommon price of one hundred guineas from lord Sommers, who sate to him unknown. Lewis Cheron, though highly esteemed in England, is censured by Mr. W. as a poor performer; but he does justice to that excellent painter Riley, with regard to his person as well as his profession. Mr. W. is of opinion, that Closterman was a very moderate performer, his colouring strong but heavy, and his pictures without any idea of grace. To this censure we cannot assent; and he may find it very difficult to bring some of the ablest connoisseurs to agree with him in his ideas of *grace*, which, if the reader will pardon a small pun, Mr. W. in more places than one, separates from *good works*. Hemskirk, so universally admired, is little more than named by Mr. W.

as being a buffoon painter, and patronized by lord Rochester, whom we suppose to be the tory high-flying lord Rochester, uncle to queen Anne. Sir John Medina is mentioned by Mr. W. but not with that *eclat* due to his merit, which might have raised him in any other country than Scotland, where he painted, to a reputation equal, if not superior, to Kneller. Both of them were alike unequal in their works; but Medina appears to have been the greater genius: and the most applauded of Kneller's pieces cannot come in competition with the most finished of his. Mr. W. gives two good reasons why this great painter did not make a figure. The first is, that he painted in Scotland, where he died when he was but 52 years of age. The next is, that he had a family of twenty children to provide for by his pencil. Mr. W. if we mistake not, has omitted Aikman, Medina's disciple, who died young, and in the few works he left, discovered a gracefulness of attitude and composition hardly to be met with in those of any of his contemporaries; but all his pictures want finishing.

We shall pass over the accounts of Laroos, Pembroke, Le Piper, and Sadler, as having little or nothing characteristical to recommend them; only that Le Piper rambled to Grand Cairo. Mr. W. gives us a very contemptible idea of the famous Godfrey Schalken, the favourite of the English holiday-pilgrims, in their visits to Windsor, where two of his pictures in the gallery are more admired than those of all the painters Mr. W. has mentioned. 'Schalken once drew king William, but as the piece was to be by candle-light, he gave his majesty the candle to hold, till the tallow ran down upon his fingers.' We are afraid that Mr. W. has done no service to his anecdotizing character, by this story, as that monarch always discovered a remarkable aversion to tallow candles, and was particularly fond of pinching the wax off the tapers that were before him. We hope Mr. W. will revise this life before a second edition of his book is published. A number of foreign artists follow Schalken, and particular mention is made of one John Van Wyck, who was an excellent painter of battles and huntings. Two bishops who were painters are but just mentioned, as are two ladies, Susan Penelope Rose, and Mary More, who both of them had some merit in painting.

One John Bushnell, a very extraordinary genius, leads up the train of statuary, in king William's time. He undertook to fabricate a Trojan horse, to demonstrate the possibility of Virgil's story. It was to be made of timber, and covered with stucco. The head contained twelve men sitting round a table; the eyes served for windows: but, before it was half completed, it was overfet and demolished by a storm of wind; nor could he be

persuaded

persuaded to erect it again, though two vintners, who had contracted with him to use his horse as a drinking booth, offered to defray the expences. He entered into other projects, which hurt his fortune, and disordered his brain. Of the other architects in king William's time very little is said.

Our author justly takes notice that, excepting Kneller, hardly a painter of note lived in the reign of queen Anne, though fruitful of heroes, poets, and authors; and Westminster-abbey testifies there were no eminent statuarys. Pelegrini is the first painter mentioned, but without any note either of excellence or indifference. Marco Rizzi follows, in whom Mr. W. thinks there is little merit, his colouring being chalky and without force. Bogdane, a Hungarian, was excellent in painting fruits, flowers, and birds. Claret, Murray, and Howard, are recorded, but not characterized as painters; and all we know of Parmentier is, that he drew many pictures in Yorkshire and other parts of England, and that, in 1730, he was buried in St. Paul's Covent-garden. VanderVaart, after being famous for representations of partridges, dead game, and still life, became at last a picture-cobbler, and got more money by that than he did by painting. Boit was famous for his portraits in enamel; and Mr. W. gives an anecdote of a large plate he was to paint of the queen, prince George, the duke of Marlborough, prince Eugene, and the other chief personages, both male and female, of queen Anne's court, for which he had 1700 l. advanced to him; but the undertaking misgave, Boit was broken, and was obliged to retire to France, where he received a pension from the regent of 250 l. a year, where he died in 1726. Mr. W. does not himself seem to believe the whole of those wonderful anecdotes, and therefore it would be unjust to charge him with the improbabilities attending them.

Either Mr. W. or Mr. Vertue have been grossly imposed upon in the following anecdote of Lewis Crosse. 'This Crosse repaired a little picture of the queen of Scots in the possession of duke Hamilton, and was ordered to make it as handsome as he could. It seems a round face was his idea of perfect beauty, but it happened not to be Mary's sort of beauty. However, it was believed a genuine picture, and innumerable copies were made from it. It is the head in black velvet trimmed with ermine.'

The picture in possession of the Hamilton family, is, perhaps, the only original one now in the world, of Mary queen of Scots, while she was the wife of Francis the second. It is finely painted, but seems never to have been re-touched, and had been set with diamonds, when presented to the duke of Chatelerault. The idea of the head is so different from that which is called queen Mary, at Chiswick, that it renders the genuineness of the latter

latter very questionable*; though some pictures of the same princess, during her imprisonment in England, after she turned fat and unwieldy, and her eyes sunk, are undoubted originals. As to the head in black velvet tipt with ermine, the real story of it is as follows. A life of Mary being to be published in French, the author applied to a Scotch gentleman at Paris (the chevalier Ramsay, if we rightly remember) to write to Scotland for a drawing of queen Mary. None of the duke of Hamilton's family being on the spot, the housekeeper did not think he was at liberty to suffer the picture to be copied; and the painter to whom the commission was sent, rather than disappoint either himself or his correspondent, took the drawing for the plate which Mr. W. mentions, from a jolly black girl, a baker's daughter in the neighbourhood. This is an anecdote that may be depended on, and the truth of it may be evinced by merely inspecting the picture at Hamilton-house.

Bird is mentioned by Mr. W. in the contemptuous manner his performances deserve. But perhaps our connoisseur is too severe upon sir John Vanbrugh, as an architect; whose name is the last celebrated in this volume, which is to be followed by another, to complete our author's design.

ART. VII. *A Catalogue of Engravers, who have been born, or resided in England; digested by Mr. Horace Walpole from the MSS. of Mr. George Vertue; to which is added an Account of the Life and Works of the latter.* 4to. Pr. 15s.

MR. W. is undoubtedly right in his observation, that engraving was known in England long before the reign of James I. Geminie is the first engraver recorded by our author, who says he worked upon anatomical and obstetric figures. Remigius and Francis Hogenbergh are next mentioned, as being the first engravers of heads in England; and one Dr. William Cunningham, a physician of Norwich, in 1559, dedicated a book, with several of his own engravings in it, to the lord Dudley, afterwards earl of Leicester. Our author's account of Aggas, who engraved upon wood a view of London, is entertaining; but were it now recoverable, it would give us no greater information, if it was printed in the year 1560, than several views and plans of the same and older dates, which very possibly neither Mr. W. nor Mr. Vertue ever saw, but are now

* Andrew Hay, the picture-merchant used to say, that he remembered the time when the thistle and the rose, in the hand of this figure, were added to the painting, to make it pass for Mary queen of Scots.

extant. The stories concerning Humphry Cole and John Bettes, two engravers, can be acceptable to none but an antiquary, who has upon him the rage of anecdote-hunting. Saxton, according to Mr. W. was the first who engraved a set of maps for the counties of England and Wales, and therefore deserves more praise than our author has thought proper to bestow upon him.

Mr. W. mentions Theodore de Brie, who undoubtedly was an early as well as an excellent engraver, but he knows not whether he was a Hollander or a German. Had Mr. W. looked farther than the notes of Mr. Vertue (who very possibly did not understand Latin) for his information, he would have found a very ready solution to his doubt, as de Brie or Bry, both in his dedications and title-pages of his works, designs himself *Theodorus de Bry Leodienfis, & civis Francofurtensis*; that is, a native of Liege and a citizen of Francfort. Had Mr. W. given himself the trouble to have inspected farther into the volume which contains the plates he has quoted, those of Virginia, he would have found that de Bry not only lived in London, but there contracted an intimate familiarity with de Morgues, who sold him the drawings from which he executed the fine plates of the manners of the Floridans; and that de Bry, who was a very honest man, and paid the widow of de Morgues the ballance that was due to her, brought up all his sons to the business of engraving. Mr. W. ought likewise to have taken notice, that though White, or, as de Bry calls him, Wyth, was sent to Virginia by queen Elizabeth, yet all the drawings he made was at the expence of sir Walter Raleigh; that he went along with sir Richard Greenville; and that Hackluit, a clergyman of Oxford, who was himself in Virginia, and published the voyages, procured White's drawings for de Bry, who carried them to Francfort, and, together with his sons, engraved and published them at his own expence.

After de Bry follow the names of a number of engravers, and a catalogue of their works; but they are so insignificant, that Mr. W. is in the right not to trouble himself about their characters or abilities. He mentions one John Payne, who, he says, was recommended to Charles I. and was the first Englishman who distinguished himself by the graver, and would have shone among the most eminent of his profession, had his application been equal to his genius; but he died in indigence, before he was forty years of age. Here we are obliged again to pass over a great number of engravers, most of them foreigners, either obscure or mean artists, till we come to two English names, Barlow and Gaywood, the latter of whose heads, Mr. W. thinks, may be mistaken for those of his master Holiar. Mr. Francis Place is mentioned as a gentleman artist and intimate acquaintance of Mr. Ralph Thoresby, author of *Du-*
catùs

catus Leodienfis, a famous virtuoso. Mr. William Lodge, a merchant, was another gentleman artist; and having travelled into Italy, engraved many heads of eminent painters, as he did, upon his return, some of Dr. Lister's shells; but died when he was but forty years of age. 'Thoresby (says Mr. W.), who amidst his puerile or anile ideas, could not avoid the superstition of dreams, related to my author, that Lodge being on a fishing-party at Mr. Boulter's at Stank near Harwood, dreamed [it seems he had never dreamed before and Thoresby quotes Mr. Locke for another mononeirist] that he should be buried at Harwood-church. This vexed him, as he had destined his sepulture at Gifburn near Craven by his mother. A dream is nothing without the completion: Lodge died at Leeds; but as the horse passed by Harwood, the carriage broke; the coffin was damaged, and the dream happily fulfilled, the corpse being interred in the choir there, Aug. 27, 1689.'

Fairthorne is, by Mr. Walpole, deservedly accounted one of the most capital engravers that has appeared in this country. He was a royalist, suffered for the king, retired to France, returned to England, married, got children, kept a print-shop, quitted it, worked for booksellers, and at last the misfortunes of his son broke his heart, in 1691. Mr. W. has given us a catalogue of his works, and those of his son. Lombart, a foreigner, worked in England, and was famous for his twelve half-lengths from Vandyke, which are admirable pieces. The famous prince Rupert, general and nephew to Charles I. makes a shining figure in our author's catalogue, as being the inventor of mezzotinto. Credulity is not peculiar to the vulgar, it creeps into the works of connoisseurs; and Mr. W. himself, without any mark of reprobation, has given us from Mr. Vertue, who had it from Mr. Killigrew, who had it from Mr. Evelyn, the following most ridiculous account of the discovery of mezzotinto: "It happened (says he) in his retirement at Brussels, after the catastrophe of his uncle. Going out early one morning, he observed the centinel at some distance from his post, very busy doing something to his piece. The prince asked what he was about! He replied, the dew had fallen in the night, had made his fusil rusty, and that he was scraping and cleaning it. The prince looking at it, was struck something like a figure eaten into the barril, with innumerable little holes closed together, like friezed work on gold or silver, part of which the fellow had scraped away.

[One knows not what a meer good officer would have said on such an accident; if a fashionable officer, he might have damned the poor fellow and given him a shilling; but the *Genie second en experiences* from so trifling an accident conceived mezzotinto.

tinto. The prince concluded that some contrivance might be found to cover a brass plate with such a grained ground of fine pressed holes, which would undoubtedly give an impression all black; and that by scraping away proper parts, the smooth superficies would leave the rest of the paper white. Communicating this idea to Warner Vaillant, a painter whom he maintained, they made several experiments, and at last invented a steel roller, cut with tools to make teeth like a file or rasp, with projecting points, which effectually produced the black grounds; those being scraped away and diminished at pleasure, left the gradations of light.'

It is the more surprizing that the above fable should fall from any man who has seen Rembrandt's manner and his prints (which is mentioned by Mr. W. himself), especially his hundred-guilder print, which takes from the prince all pretence to the honour of being the original inventor of mezzotinto; though it is certain he improved, or, as some connoisseurs perhaps may chuse to call it, altered the manner of Rembrandt, whose secret it is not impossible he might have learned. 'But (says Mr. W.) there is no account of the latter making use of a method at all like that practised for mezzotintos.' Had there been any such account, Rembrandt's manner would have been no secret; but ocular-inspection baffles the ablest critics. Mr. W. ranks Mr. Evelyn, one of the greatest virtuosi of his age in almost all the arts, among his engravers; and brings David Loggan from Holland into England, with a number of other artists, to grace his catalogue. 'The next considerable artist celebrated by Mr. W. is Robert White, an Englishman, who had an admirable talent in hitting likenesses, and who was himself an excellent draughtsman: of his works we have a long, uninstruative, catalogue. Winstanley, who was killed by the fall of the Eddystone-light-house, which he himself projected, is ranked as an engraver as well as painter, but not with that distinction which is due to his great merit. The same may be said of Mr. Sturt, who certainly was an excellent engraver; at least some good prints have been published with his name, though Mr. W. allows him no great merit. The account of Isaac Becket brings down the catalogue of engravers to the year 1700, which opens with Mr. John Smith, who, Mr. W. very justly says, 'was the best mezzotinter that has appeared, who united softness with strength, and finished with freedom.'

The account we have from our compiler of this great artist's life is very meagre; but the catalogue of his works, which are mentioned as capital, is judicious and well chosen. Mr. W. in our opinion, does not so much justice to the next artist he mentions, Simon Gribelin, who undoubtedly was an engraver
of

of singular merit; but that very singularity which Mr. W. calls finicalness, though others may term it neatness, seems to lower Gribelin in our author's opinion, which we cannot think will be universally assented to. From the account of sir Nicholas Dorigny, we can conceive no great opinion of his genius, though we are told that his engravings of Raphael's Transfiguration raised his reputation above all the masters of that time. His prints of the Cartoons that were at Hampton Court, are well known. It appears that he was encouraged by the lord-treasurer Oxford; but Dorigny demanding four or five thousand pounds for the execution, they were undertaken by subscription at four guineas a sett; that when, by the help of others, they were completed, he presented a sett of them, in 1719, to king George I. other two to the prince and princess of Wales, who rewarded him with a gold medal; and so high did the English munificence extend to artists at that time, that the duke of Devonshire remitted to Dorigny for four years the interest of four hundred pounds, which he had borrowed of him, and procured him the honour of knighthood. Such tides of wealth and honours flowing in upon Dorigny, there can be no doubt that he was master of between ninety and an hundred pounds, to pay, the fees of the heralds office, especially as Mr. W. does not inform us who paid them for him. Dupuis and du Bose, two French engravers, who served as journeymen to Dorigny, are next mentioned; but we think that the merit of du Guernier, which was infinitely superior to that of all the three, and whose best works will always be reckoned equal to those of any man in his way and time, by all judges of composition, is greatly underrated by our author. We cannot understand why Van Gunst, who never was in England, is placed in this catalogue; and why Houbraken, who certainly was, is omitted. Mr. W. pays a grateful tribute of remembrance to his old master, Bernard Lens, the painter in water-colours, and son to the drawing-master and mezzotinto-scraper of the same name; but we must think Mr. Scotin to be an abler artist than Mr. W. allows him to be. We agree with our author in the encomiums he bestows on the younger Faber, the mezzotinter; who, by the bye, had an excellent talent in correcting with his black lead pencil the mistakes of the likenesses which he scraped. We join with our author in thinking Simon an excellent artist in the mezzotinto way; but we believe, that upon enquiry it will be found that Boitard was born in England, his father being a Frenchman and a stay-maker, living opposite to Durham-yard. Baron is next mentioned, as having gone to law for the plates of the story of Ulysses, after the designs of Rubens in the collection of Dr. Mead; tho' Mr. W. has neglected to inform us that, notwithstanding

standing the great name of Rubens, these designs were most wretched things. Gravelot, whom Mr. W. next mentions, we apprehend, designed (and engraved many of) the cuts for Theobald's edition of Shakespear, and not for that of sir Thomas Hanmer, which were chiefly designed by Mr. Hayman. We agree with Mr. W. in the encomiums he bestows upon Messieurs Pine and Pond.

When Mr. W. mentioned Mr. Strange as being at the top of his profession in Great Britain, we are surpris'd he should omit Cooper, who last year published a print from Vandyke's picture of the Family of Charles I. and who, having studied under the same master with Strange, falls short of him only because the latter left the school before the other was of age to enter it. That we may not seem to fall into the error of partial judgment, we must refer our readers, for our vindication, to his print of a Madona and Child, to be published in a few days, from an original of Correggio, the drawing of which we have seen; and the public will soon have an opportunity to judge of it, at one of the ensuing exhibitions of our artists.

We cannot think Vivares superior to Woollet; and Mr. W. ought to have made a quadrumvirate of mezzotinters, by adding the name of the deceased Mr. Frye to those of the three living ones he has particularis'd. Our author's Catalogue of Royal and Noble Authors exhibits, in its frontispiece, a specimen of Grignion's abilities as an engraver, which ought to have entitl'd him to some notice in this catalogue. Canot, for sea-pieces, has certainly great merit; and we should have been glad if some of the heads in this work had been engraved by Ravenet, Ryland, and Aliamet, none of whom are noticed by Mr. W.

This account of engravers is finished by what Mr. W. calls the life of Mr. George Vertue, extract'd from his own memoirs; but as dry and as unentertaining in its events as that of any tradesman Mr. W. could have pitch'd upon within the bills of mortality. It seems Vertue did not begin to shine till some of his ablest contemporary engravers were dead. This circumstance draws from Mr. W. the following exclamation, which, if not unintelligible, is at least mystical, 'Shade of Scaliger, which of your works owed its glory to a dearth of genius among your contemporaries?' In short, Mr. Vertue's life is, in fact, only a history of his works, and the patrons who encouraged him, all which is well known to our virtuosi readers. Mr. W. leaves us in the dark with regard to his execution as an artist, but owns, that he was excell'd by Houbraken as an engraver of heads. The catalogue of Vertue's works our author has given us, is long, but, to our own knowledge, very imperfect, as many even of his capital ones are omitted.

Upon

Upon the whole, we do not clearly comprehend the *cui bono* of this publication, as it is so ineffectual for satisfying that rational curiosity for distinguishing between the merits and demerits, the faults and the excellencies, the originality and the imitations, of the capital painters and engravers mentioned by Mr. W. He has not, from the beginning to the end of his performance, given us any other than captious positive opinions, sometimes against the evidence of common sense, which ought to be, and always will be, the true touch-stone of the graphical art, and which, in some measure, he might have done; notwithstanding the inconsistency of his plan, which is either too narrow or too large; for we cannot comprehend what right such a number of foreigners, as he mentions, have to be accounted English artists, only because the lust of lucre drew them for a few months, or perhaps years, to this country. To conclude: we most sincerely wish that Mr. W. who has been so severe upon the works of our most celebrated engravers, had, from the great lights he possesses, enabled us to form a more favourable judgment of the plates that adorn his work.

ART. VIII. *The History of the Russian Empire under Peter the Great.* By M. de Voltaire. Vol. II. 8vo. Pr. 5s. Nourse.

WE have already * given an account of the first volume of this work, and the translation of it. Towards the close of the former, we observed that it is inferior in spirit, precision, and connection to the author's History of Charles XII. of Sweden; and that the two histories were not very consistent with each other. The second volume, now before us, confirms our opinion, as it establishes the glory of the author's Russian hero at the expence of the Swede, whose memory was before so much ennobled by his pen.

This volume opens with a preface, in which the author corrects certain mistakes, and vindicates certain passages of the former; and the body of the work begins with a narrative of the famous campaign upon the Pruth; in which the czar was indebted to the good sense and presence of mind of his wife Catherine, afterwards his empress and successor, for his own preservation and that of his army. It must be acknowledged, that Voltaire has here succeeded as well in the intricate, as he always does in the striking parts of history. He has laid down a rational account of the motives which determined the Turkish vizir, whom he represents, contrary to the general stream of

* See vol. x. p. 397. and vol. xi. 245.

historians, as being a man of virtue and abilities, to agree to the pacification they had concluded. We learn that Catherine herself did not go to the vizir; that the management of the negociation was committed to an intelligent officer, who carried a letter from marshal Sheremetoff to Mahomet Baltagi, the vizir, who 'only reminded the vizir of some overtures of peace made by the Porte, through the channel of the English and Dutch ministers at the beginning of the campaign, when the divan demanded the cession of the citadel and harbour of Taganroc, which had been the real causes of the war.

'No answer being received from the grand vizir within some hours, it was apprehended that the bearer had been killed, or was detained by the Turks: therefore a second express was dispatched, with a duplicate of the letter; a council of war was also held, at which Catherine assisted; the result of it was as follows, and signed by ten general officers.

"Should the vizir not accept of the conditions offered; should he insist on our laying down our arms, and surrendering at discretion; it is the unanimous opinion of all the generals and ministers, that an attempt be made for breaking through the enemy.'

'In consequence of this resolution, a trench was thrown up round the baggage, and the Russians had advanced within a hundred paces of the Turkish army; when at length the grand vizir proclaimed a suspension of arms.'

The above-mentioned resolution, and other circumstances, related by Mr. Voltaire, sufficiently clears up and vindicates Baltagi's conduct, who, according to our author, instead of being put to death, as has been commonly asserted, by his master's order, was only dismissed from his post, on account of the difficulties raised about the restitution of Asoph, and sent as governor to the island of Mytilene. The author then proceeds to the marriage of the czarowitz, Peter's eldest son, and the solemn declaration of Peter's own marriage with Catherine; and then we are entertained with the following anecdote.

'The following relation I find in a curious manuscript of a person, at that time in the czar's service, and who speaks as an eye-witness.

'An envoy from king Augustus to the czar, returning to Dresden through Courland, overheard in an inn a man, whose apparel betraying necessitous circumstances, was the cause of his being treated with that contempt and insult, to which such a condition is too often exposed. The stranger with proper resentment said to them, that could he but once come to the speech of the czar, they who made so free with him, would change their note, as at that prince's court he should find greater friends than was imagined.

'At

‘ At this the envoy had the curiosity to question the person who pretended to such interest at court ; and on his vague answers, viewing him more attentively, he thought that in many of his features he discerned some resemblance to the empress. Arriving at Dresden, he could not forbear writing to a friend at Petersburg, about this adventure. The letter was shewn to the czar, who sent instructions to prince Repnin, governor of Riga, to make inquiry after the man mentioned in the letter ; and by the diligence of a person, whom the prince dispatched to Mittau in Courland, he was found out. His name, he said, was Charles Scavronski ; he was son to a Lithuanian gentleman who had been killed in the Polish wars, leaving two children in the cradle, a boy and a girl ; both had no education but from nature, being destitute of every thing. Scavronski having been separated from his sister in their childhood, all he knew of her was, that she had been taken at Marienburg in 1704, and he believed her still to be with prince Menzikoff, in whose family he imagined she might have mended her condition.

‘ Prince Repnin, according to express orders from his master, had Scavronski brought to Riga, under pretence of some state-crime ; and a kind of charge being drawn up against him, he was sent under a strong guard to Petersburg, but with directions that he should be well used on the road.

‘ At Petersburg, he was immediately carried to a steward of the czar’s, named Shepleff, who being instructed in the part he was to act, drew from this man several particulars relating to his condition, after which he told him, that the charge sent against him from Riga, was of a very serious nature, but that he should have fair play ; that his best way would be to present to his majesty a petition, which should be drawn up in his name, and that ways and means should be found out for him to deliver it himself.

‘ The next day the czar dining with Shepleff, as had been concerted, Scavronski was brought before him : his answers to the czar’s questions being perfectly natural and consistent, Peter was fully convinced of his being the very brother of the czarina. In their childhood they had both been in Livonia ; all Scavronski’s answers to the czar’s questions perfectly coincided with what his spouse had told him about her birth, and the early misfortunes of her life.

‘ The czar having now no longer any doubt about Scavronski, proposed to his spouse the day following to go and dine at Mr. Shepleff’s : after dinner, he ordered Scavronski to be brought in ; he appeared in the same clothes which he had worn in his journey, it being the czar’s order that he should

not be seen in any other garb than that to which his misfortunes had habituated him.

He again questioned him before his consort, and, according to the manuscript, on finishing his question, he said these very words: "This man is thy brother; come, Charles, kiss the empress's hand, and embrace thy sister."

We cannot dismiss this anecdote, which, by the bye, is very unauthenticated, without observing that it was pretty extraordinary that Charles Scavronski, who seems to be sensible that he had a *friend at court*, did not, upon his first being taken into custody, immediately declare his relation to the czarina, which probably would have prevented, or at least mitigated, his confinement, and the disgraceful manner in which he was carried before the czar. In short, without questioning that Catherine might have found out a brother, the surprising part of this anecdote is destroyed by our author's own reflection, "Had Charles (says he) known himself to be brother to such a personage, he would not have delayed so many years making himself known." The taking of Stetin, and the well known obstinacy of Charles XII. while in Turkey, the resignation and imprisonment of Stanislaus, with the distress of the regency of Sweden for money, next succeed in our author's narrative. He informs us, that when Sparre, who was employed by that regency to solicit money at the court of France, failed in his solicitations there, he was unexpectedly and voluntarily supplied, by Bernard the French banker, with six hundred thousand livres; and that Bernard afterwards told de Torcy, 'I have given Sweden two hundred thousand crown on your account, you will order me payment when you are able,' As the chronology of this anecdote coincides with the crisis of Lewis XIV.'s extreme distresses, when the tenth part of the money here mentioned would have been a seasonable supply to him, we must, for very obvious reasons, suspend our belief of the fact.

In this volume we have a very curious, clear, and, we believe, true detail of the rise and negotiations of the famous baron Goertz. A great part of what follows, concerning the czar's travels, the proceedings against his eldest son, and other matters well known to the public, have little of novelty to recommend them; but all are delivered in that sprightly manner which characterises whatever falls from Voltaire's pen. He is at great pains to vindicate the empress Catherine from having had any hand in forwarding her husband's death; but when we consider into what a brute he degenerated, and that every moment of her own life was precarious, the reasons he has given seem not altogether conclusive, especially when we reflect upon the powerful but secret party that had been formed in Catherine's favour.

Upon

Upon the whole, the new materials that offer themselves in this volume are very thin; and it is evident, by the many stale occurrences introduced, how much puzzled the author must have been in giving it the form of a book instead of a pamphlet; for he has swelled it with what he calls original papers, which are either of very little consequence, or were published long before this work appeared. As to the translation of this volume, it is better than that of the first, and its author has been happy enough in several places to hit off the manner of the original.

ART. IX. *Dialogues on the Uses of Foreign Travel; considered as a Part of an English Gentleman's Education; between Lord Shaftesbury and Mr. Locke. By the Editor of Moral and Political Dialogues. 8vo. Pr. 2s. 6d. Millar.*

THE public are indebted for this performance to a gentleman who has already embellished several parts of literature with peculiar success. His Essay upon Chivalry and Romance, together with his Moral and Political Dialogues, have been generally admired; and while Horace's Art of Poetry continues to please the refined reader, it is probable that his best commentator, Mr. Hurd, will share in the applause. The work before us is written with all that elegance of style and accuracy of reasoning, for which this agreeable writer is celebrated, and upon a subject peculiarly interesting, the education of our youth.

The topic debated upon in these Dialogues, is, whether a domestic or a foreign education be the most proper to fit a young gentleman for the moral and social duties of life. The argument for foreign travel is supposed to be supported by lord Shaftesbury; that for domestic education, by Mr. Locke. The author happily enough imitates the peculiar manner of expression and cast of thought, for which the combatants are both remarkable. Shaftesbury is elegant, metaphorical, and fond of making new words to express known ideas; Locke seems to disdain those ornaments, satisfied with perspicuity of style and strength of reasoning. As in almost all polemic writings the weaker side is brought in to give the first blow, so here lord Shaftesbury begins the combat in defence of his favourite system of education. He urges the necessity of our youth looking beyond their *own* into other combinations and societies, that so as their views enlarge, they may be enabled to shake off their local prejudices. He expatiates upon the rudeness of our home-bred British youth in particular, their sordid vices, their prepossessions, and awkward behaviour.

‘ They retain so much of their Saxon or Norman character, that their noblest passion is that of the chase; and their fondest pursuit, a horse-race, or other rustic diversion. Their ideas are all taken from the stable or kennel; and they have hardly words for any other sort of conversation.

‘ In conjunction with this habit, or in direct consequence of it, they plunge themselves into the brutalities of the bottle and table. Having little use of the faculty of thinking or discoursing on any reasonable subject, they care not how soon they disable themselves for either. To this end, their surloins are of sovereign effect: and if any part of the divine particle be still unsubdued, they quench it forthwith in the strongest wines, or, which suits their taste and design best, in their own country liquor.

‘ This sottish debauch leads to others. My young master will be denied no animal gratification. And thus low intrigues, and vulgar amours follow of course, in which the sum of his refined pleasures is, at length, completed.

‘ The rest of his life runs on in this drowzy tenour; unless perhaps you except those intervals, which can hardly be called lucid, when his half-closed understanding seems stunned, rather than awakened, by party-rage, election-bustle, and the noise of faction.

‘ Admirable patriots these! and usefuller citizens by far, than if they had acquired some relish of temperance, decency, and reason in foreign courts, and the more improved societies of Europe!

‘ But suppose our young gentleman to have escaped this sordid taste, and by better luck than ordinary to have finished his home-education without much injury to his morals. Nay, suppose him to be inured, in good time, to better discipline, and to have had the advantage of what is called amongst us, by a violent figure of speech, a liberal education.

‘ To put the case at the best, suppose him to have been well whipped through one of our public schools, and to come full fraught, at length, with Latin and Greek, from his college. You see him now, on the verge of the world, and just ready to step into it. But, good heavens, with what principles and manners! His spirit broken by the servile awe of pedants, and his body unfashioned by the genteeler exercises! Timid at the same time, and rude; illiberal and ungraceful! An absurd compound of abject sentiments, and bigoted notions, on the one hand; and of clownish, coarse, ungainly demeanour, on the other! In a word, both in mind and person, the farthest in the world from any thing that is handsome, gentlemanlike, or of use and acceptance in good company!

‘ Bring

‘Bring but one of these grown boys into a circle of well-bred people, such as his rank and fortune entitle him, and in a manner oblige him, to live with. And see how forbidding his air, how imbarassed all his looks and motions! His awkward attempts at civility would provoke laughter, if, again, his rustic painful bashfulness did not excite one’s pity. What wonder if the young man, under these circumstances, is glad to shrink away, as soon as possible, from so constraining a situation; and to seek the low society of his inferiors, at least of such as himself among his equals, where he can be at ease, and give a loose to his unformed and disorderly behaviour!’

‘But now, on the other hand, let a young gentleman, who has been trained abroad; who has been accustomed to the sight and conversation of men; who has learnt his exercises, has some use of the languages, and has read his Horace or Homer in good company: let such an one, at his return, make his appearance in the best societies; and see with what ease, and address, he sustains his part in them! how liberal his air and manner! how managed and decorous his delivery of himself! In short, how welcome to every body, and how prepared to acquit himself in the ordinary commerce of the world, and in conversation.’

‘To all this declamation Mr. Locke is supposed to answer with his usual candour and calmness, that the business of all education is to form the understanding and regulate the heart: that travel is unfit to answer the first of these purposes, as it wastes that time which should be employed in the acquisition of knowledge, in erratic dissipation; and though it may remove some prejudices which every untravelled Englishman forms in favour of his own country; yet as these prejudices terminate generally in some virtue, it is in a great measure wrong to disabuse him of them. He proceeds to say, That polished manners, which travel is supposed to confer, is a vague expression, and chiefly introduced by the opposite sex; that they may have advanced the credit of it something higher than such accomplishments deserve; and, in short, that it may be acquired by a little experience of the world, and keeping good company at home. As to a knowledge of the world, he adds, that young men are incapable of attaining it at the age in which they are sent abroad to travel; and that in fact this science is best learned secluded from the world. ‘A young man (we are told) must know the world; therefore push him into the world at once.’

‘I, on the other hand, take upon me to say, therefore keep him out of that world, as long as you can; and when you commit him to it, let the ablest friend or tutor lend him his best expe-

rience to conduct him gradually, cautiously, imperceptibly into an acquaintance with it.

‘ You ask the reason of this mysterious procedure, yet methinks it should be obvious enough. From sixteen to one and twenty (a period in which the cares of an ordinary education cease, or are much relaxed) is that precise season of life which requires all the attention of the most vigilant, and all the address of the wisest governor. The passions are then opening; curiosity is awake; and the young mind ready to take its ply from the seducements of fashion, and creditable example.

‘ Nor is this the worst. An education, that deserves the name, has inculcated maxims of honour and probity; has inspired the noblest sentiments of moral duty; has impressed a veneration for all the virtues, and an equal horror for all the vices, of humanity.

‘ Full of these sublime ideas, which his parents, his tutors, his books, and even his own ingenuous heart has rendered familiar to him, the fatal time is at hand, when our well-instructed youth is now to make his entrance into the world: but, good God, what a world! not that which he has so long read, or dreamt of; but a world, new, strange and inconsistent with all his former notions and expectations.

‘ He enters this scene with awe; and contemplates it with astonishment. Vice, he sees assured, prosperous, and triumphant; virtue, discountenanced, unsuccessful, and degraded. He joins the first croud that presents itself to him; a loud laugh arises; and the edge of their ridicule is turned on sobriety, industry, honesty, generosity, or some other of those qualities, he has hitherto been most fond of.

‘ He quits this clamorous set with disdain; and is glad to unite himself with another, better dressed, better mannered, in all respects more specious and attractive. His simplicity for some time makes him the dupe of this plausible society: but their occasional hints, their negligent sarcasms, their sallies of wit, and polite raillery on all that he has been accustomed to hold sacred, shew him at last that, though he has changed his company, he has not mended it.

‘ This discovery leads him to another. He attends to the lives of these well-bred people, and finds them of a piece with their manners and conversation; shewy indeed, and on first view, decorous; but, in effect, deformed by every impotent and selfish passion; wasted in sloth and luxury; in ruinous play; criminal intrigues; or at best unprofitable amusements.’—

‘ In truth I cannot see, if a college be excepted against, and the business be to see the world, as it is called, why London should not be esteemed as fit a scene for the purpose, as any

any other great town in Europe. I think it contains as much good company as any other, and I doubt whether it be more licentious; or, if it be, there are three restraints upon it, which, I am sure, will not be found abroad; I mean, "the parental authority;" "domestic government;" and "a regard to reputation, under the eye and notice of his friends."

Such are the most material arguments adduced on both sides of this important question; and we easily observe that it was the author's intention to give Mr. Locke the victory. Yet, after all, we cannot avoid thinking, that Shaftesbury might have said something more to the purpose on his side of the argument; he is, in some measure, made to resemble the man, somewhere described by himself, who lies down blindfolded, in order to receive all the blows laid upon him by his unmerciful antagonist, with patience. For, in fact, if we consider travel as benefiting the philosopher, or adorning the man, we shall find it attended with peculiar advantages. There are few countries that are not possessed of some things which our own has not: to know these, and to attempt their importation, is the business of the philosopher. So far its benefits are incontestable. As to its use in the education of our youth, all that we can say is, that if it does nothing more, it fills up a few years of a young man's life with a refined amusement, which might probably be taken up in the gratification of more vulgar pleasures, had he staid at home. Most philosophers err, not in the justness of their precepts, but their improper application: could young men of fortune be induced, after the age of twenty-one, to spend their time with the same assiduity and application which they did while under the restraint of tutors, either at college or at home, their remaining in their own country would probably best advance their education. But this is not the case; they are about that time set free from their governors, and brought with all the appetites of youth to follow the seductions and allurements of vice. Between the age of twenty-one and twenty five, the life of almost every young man of fortune is generally given to pleasure; and until our youth are wiser than they seem to be, it will ever be the case; the question therefore is, what is the most innocent kind of pleasure we should procure them? Certainly that, where variety destroys any single deep impression; and where, by filling the imagination with a succession of pleasing objects, the heart has time to settle on none. A youth who comes from the confinement of a college to the liberties of our metropolis, generally has his connexions in debauchery already made; his fellow-students, who have been sent, like him, to finish their education in town, will be ever ready to initiate him into all its mysteries, to shew him life, as it is

called, and hedge him round with flatterers and sharpeners; so that, at the age of twenty-five, he shall have gone through the whole round of indelicate and vulgar sensuality. Whatever may be said against travelling, its amusements are, at least, more harmless and more polite than those which a domestic pleasurer is able to procure for himself. He is treated upon a footing of equality abroad, and thus loses that spirit of petty-tyranny, which is ever the case with those bred among their inferiors. The hours that, at home, would most probably be spent in a tavern or brothel, are by our young traveller passed in going from one town to another; his attention, we grant, may all this time be employed upon frivolous concerns; but even that is better than to have it engaged, as it would be at home, upon vicious ones. In a word, (for we would not be too long upon this subject); there is a liberality of thinking, which, whatever philosophy may assert to the contrary, we find by experience to be attendant on a travelled education; how this liberality is acquired, how the human mind, thus, like a river, refines as it runs, we shall not here pretend to enquire.

ART. X. *Some Observations on Dr. Brown's Dissertation on the Rise, Union, &c. &c. of Poetry and Musick. In a Letter to Dr. B*****.* 4to. Pr. 2s. 6d. Johnston.

WHEN children amuse themselves with building card-houses on a table, they are excessively pleased for a while at the sight of the noble structure they have raised, and, no doubt, imagine them as lasting as they are agreeable; but how great is their surprize and disappointment, when an unlucky blast from a mischievous stander-by puffs them down, and buries all the superbedifice in ruins! and thus it frequently happens to those grown children, the system-makers and philosophers of all ages, who are so proud of their wonderful discoveries, and plume themselves on their fancied superiority over the rest of mankind, till some busy investigator starts up, to examine their pretensions, and expose the futility of their arguments. When the jay is stripped of his borrowed feathers he sinks into his original nothingness; and after being, for a little time, the admiration of the gaping multitude, becomes the object of universal ridicule and contempt.

We wish the observations now before us, which seem to be the work of a masterly and judicious writer, may not have some such effect with regard to Dr. Brown's laboured dissertation, which the author of this pamphlet has proved to be but a very flimsy and indifferent performance.

Our observer sets out with remarking that such disquisitions as Dr. Brown's, in spite of the doctorial manner and air of science, with which they are introduced, are to be considered not as important investigations, but merely as amusing gratifications of curiosity: to a man so consequential as Dr. Brown, this method of lowering and debasing the whole subject-matter of his work, must be a mortifying circumstance. He proceeds to remark, that, how strongly soever Dr. Brown's friends may assert in his favour, that his dissertation was intended as a part only of a vast and comprehensive plan, &c. yet that no ill-grounded assertion or defective argument can be a necessary part of any chain of useful or solid reasoning.

‘ I will not take advantage (says our arch and ingenious observer) of the obvious ridicule which arises from the searching for the seeds and principles of all the most refined and transporting poetry of Greece in the dreary wilds of North America; the tracing the progress of the embryo from its *punctum saliens* to its *adult state*, with more than anatomical precision; and even foretelling exactly the several changes that must happen, and the periods of them (upon a presumption that they did happen accordingly): my business shall be only with matter of fact, and I shall content myself with shewing, that these *prophecies of the past* were not fulfilled.’

He then goes on to consider several of Dr. B——’s assertions, viz. that the most antient gods among the civilized Greeks were their early legislators, who taught the savage tribes the first arts of life—that melody is the principle to which poetry owes its origin—that it was in republics the dignity of the bard’s character was principally maintained—that the songs of the antients were always of a legislative cast—that in Pindar’s odes no vices or imperfections, either of gods or men, are applauded or palliated, nor ever recited but to be condemned—that the Greek tragedians were *legislative* bards—that music always included poetry and dance—that hymns and the first poems were what we now call lyric poetry—that the origin of tragedy may be deduced from an union of the epic species with the hymnal—that the masque and buskin, used in antient tragedies, arose from the custom of selecting the tallest and strongest men for their chiefs.

In every one of these points, as well as in several others, our author proves Dr. B. to have been miserably mistaken, to have asserted facts merely of his own head, without any authority, to have misquoted some authors, misunderstood and misinterpreted the words of others, to support a weak and ill-grounded hypothesis.

The

The writer of this pamphlet, whoever he is, seems to be extremely well versed in the Greek tragedians, and takes every opportunity of exposing Dr. B——'s ignorance with regard to them.

The absurdity of Dr. B——'s ranking the three Greek tragedians amongst his legislative bards, calls forth all our author's indignation.

‘Wô is me! (says he) how ill have I been treated by three people for whom I had a particular regard! Notwithstanding the pains I have taken to be acquainted with them, yet in the most private conversations I had; they never gave me a hint of their being *legislators*, or *legislative writers*; and I should take it very unkindly of them, if I did not find they had been as reserved on this point to every one else, except Dr. B——. Solon, who, I hope, will be allowed to have understood legislation, does not seem to have had that high idea of the tragic writers, as *useful servants of the state*, which Dr. B—— assures us, was the general one: for Plutarch informs us, he expressed a great dislike of their art, and apprehension of its public ill consequences to Theſpis. But what has Dr. B. learned from the tragic poets that persuades him of the truth of his assertion? “They hold forth the leading principles of the Greek religion, politics, and morals; and their subjects are the Grecian gods and heroes.” I shall allow these to be excellent arguments to prove not only this, but any other point, if the doctor, or any body for him, will inform me what else could have been found in them, if they had not been legislative; what subjects, what manners, what notions were known to the Greeks, or would have been thought worthy of attention by that self-valuing race, whose contempt and ignorance of the affairs and manners of other nations, whom they stiled indiscriminately Barbarians, ran an equal pace.’

The above remark has a great deal of truth in it, and no small degree of humour and pleasantry. Of the same cast is this arch observer's remark on one of Dr. Brown's extraordinary instances of the power of music.

We are told (says Dr. Brown in his dissertation) that certain young men, heated with wine, were going to do mischief, but that an able musician coming past, *sung* and *played* to them in the Dorian mode, on which they were struck with shame, and desisted from their enterprize. ‘Now be pleased to observe (says our author) that the story here intended by the doctor, is told both by Quintilian and Jamblicus. One calls the musician *tibicina*, the other *αυλητης*; but that the instrument was the *flute* they both agree: and how the most able musician that ever played, or the pried piper himself could play on this instrument and sing too in
Dorian

Dorian or any other mode, I do not well conceive ; except it could be proved (in which point I hope the doct^r will satisfy us by the proper use of some citation from Pausanias) that the *αυλὸς* was that truly respectable and antient instrument the Scottish bag pipe.

With regard to the origin and date of tragedy, the writer of this pamphlet differs *toto cælo* with doct^r B. and, in our opinion, fairly proves the dissertator to have been in the wrong. What he advances on this subject is well worthy of our readers perusal, and will sufficiently convince them that this gentleman's ideas of Greek tragedy are taken from *Æschylus*, *Euripides*, and *Sophocles*, and not, like doct^r B——'s, merely from dissertations, bibliothecas, and *institutions pocticæ*.

Upon the whole : the observations before us contain some of the most spirited and judicious criticisms which have appeared in the world of letters for some time past, and seem to be the work of a very learned and sensible writer : we wish the great doct^r B. may not find them unanswerable.

ART. XI. *How far a State of Dependence and a Sense of Gratitude should influence our Conduct—A Sermon preached before the University of Cambridge, on Sunday, January 1, 1764. By James Scott, A. M. of Trinity College. 4to. Pr. 1s. Wilfon and Fell.*

THE ingenious Mr. Scott, of Trinity College Cambridge, whose poetical merit hath often fallen under our consideration, appears, in the performance before us, in a new character, as a pulpit orator, bearing the drum ecclesiastic, and entering the lists of political controversy ; an office, perhaps, not altogether suitable to his profession, as the clergy in our opinion, and particularly those of the two universities, should never interfere in party squabbles and contentions ; and if, notwithstanding, they so do, (which too often happens) the church is by no means the place where the matter is to be argued or disputed. Mr. Scott, however, who, we suppose, thinks otherwise, has ventured to give his reverend brethren some salutary advice from St. Mary's pulpit, concerning their present divisions, which, it seems, have rose to a great height between two parties about a bear's skin before the bear was dead. The author of the sermon endeavours to point out to them how far a state of dependence and a sense of gratitude should influence their conduct, is very severe upon courtiers and ministers, talks of *minions*, *puppets*, *freeholders*, *boroughs*, *buying off evidence*, prostitution of *penis*, &c. in the true language of politics. Whether it be, with
strict

strict propriety, the most proper for a sermon, we will not pretend to determine ; if the whole had appeared as a pamphlet, it might have been perhaps more for the credit of the author, as the observations which he has made are, in general, just and pertinent, and the style, if we lay aside the idea of its being a pulpit discourse, by no means contemptible. What this gentleman has remarked with regard to the fatal influence of bad ministers, is sensible and spirited.

• If we give ourselves leave, (says Mr. Scott) to examine the conduct of those who have been conversant in courts, we shall find that it hath been their business to discover the ruling passion of their master, and make that subservient to the basest and most infamous purposes. If they could discover any weakness in his soul (and where is the man who is in every part, and at all times, firm and unassailable ?) by flattering him in this tender and interesting point, to what a pitch of power have they not aspired ? what a series of complicated villanies have they not perpetrated with impunity ? History furnishes us with frequent instances of this unhappy weakness in the prince, and wickedness in the minister. How many nations have been reduced to the very brink of destruction, by some unfortunate attachment, some fatal byass in their king, to this or that particular object ? Not perhaps that such an attachment was in itself evil and dangerous, inconsistent with the welfare and happiness of the constitution, or destructive of the rights and liberties of the subject—but merely as it afforded the minister a cloak for his misconduct ; as it blinded his master to his weaknesses and imperfections ; and stood as a screen betwixt him and the vengeance of an injured people. For the misery of it is, that however black and atrocious his crimes may be ; though he squander away the treasure of the kingdom in bribery and corruption ; or sacrifice, like Joab, its best blood through rashness and ambition ; though he introduce a system of venality, which cannot fail to corrupt the morals of the people, and sap the very basis and foundation of liberty civil and religious ; though he pursue such unjust and abominable measures to support himself in power, as must necessarily withdraw the affection of the people from their sovereign ; in short, though “ from the crown of his head to the sole of his foot, there is no soundness in him, but wounds, and bruises, and putrefying sores ; ”—yet the misery of it is, that there is no way of wounding this monster of iniquity, but thro’ the sides of the prince. Every attack that is made against the minion will be considered as levelled at majesty ; every murmur of discontent at such unwarrantable proceedings will be represented as disaffection to his person and government.’

He

He laments, a few pages after, in most pathetic terms, the miserable prostitution of talents, which men of parts are sometimes obliged to submit to, in defence of their patrons.

‘ If (says he) we are superior in genius and learning to the generality of mankind, (and if we are not they will regard our services as mean and contemptible) the mischiefs we shall do to society are many and grievous. We must distort facts, and make them bend to our purpose : we must compare and join things together, between which there is not the least analogy ; and separate others, by nice and subtle distinctions, that have the nearest and most intimate connection : for reason we must substitute declamation, and sophistry for argument : we must strip Truth of all her beauty and loveliness, and trick out Falshood in the most glaring and bewitching colours : we must put Modesty to the blush, and defame Innocence ; must stab Plain-dealing with wit, and pursue Honesty with the shafts of ridicule : in short, we must confound right and wrong, and not only “ call darkness light, and light darkness,” but employ all the arts of soft persuasion, all the magic graces of eloquence, to win over others to the same opinion.’

By the frequent repetition of those striking monosyllables *we* and *us*, the reader will perhaps be led to imagine that Mr. Scott may speak from experience, and that he is one of those who have been called upon to prostitute their pens in some bad cause, which, we hope, for the honour of his character, he had too much integrity to submit to. Our author's definition of ingratitude is rather perplexed and unsatisfactory.

‘ ’Tis a mixture (says he) of pride and meanness, of avarice and envy, the first of these puffs a man up with such an overweening conceit of his own merit, that he thinks nothing too great and good for him ; while an abject meanness of soul makes him submit to receive obligations that his pride will not suffer him to own : avarice teaches him to betray and abuse his benefactor, when he is no longer in a condition to serve him, and any advantage may accrue from so preposterous a conduct ; while Envy, like a sour and vicious stomach, turns the very nourishment he receives into bad humours. Thus from the scum of all these vices, blended together, and fermented perhaps by a spirit of passion or party, springs Ingratitude ; a vile and most abominable sin, that degrades a man below the savagest of the brute creation, who are to be tamed and softened by acts of kindness ; and makes him resemble that malignant being, whose pleasure it is to destroy those first, that serve him most faithfully.’

Upon

Upon the whole: we may venture to recommend this discourse as a good one, carrying with it evident marks of the author's genius and capacity; but could wish, at the same time, it had rather appeared in any other form than that of a sermon.

ART. XII. Gotham. *A Poem. Book I. By C. Churchill.* 4^{to}.
Pr. 2s. 6d. Flexney, &c.

THE reader who sits down to this poem, in hopes of meeting with the same kind of entertainment which he received from Mr. Churchill's former performances, will be greatly disappointed; for, instead of that unbounded licentiousness of ridicule and satire, those severe reflections on private characters, those bitter and acrimonious strictures on the men and manners of the present times, with its parties and politics, which distinguished his other pieces, we find scarce any thing but general observations and poetical descriptions: the ingenious author seems purposely to have quitted the thorny roads of satire and invective, to turn aside into the flowery paths of fancy and imagination. What relation or connection the several parts of this poem have with each other, or what the general tendency and design of the whole is, we cannot pretend to guess; from a genius so eccentric as Mr. Churchill's, we have, perhaps, no right to expect an explanation of it.

Gotham opens thus:

‘ Far off (no matter whether *East* or *West*,
A real country, or one made in jest)
Not yet by modern Mandevilles disgrac'd,
Nor by *Map-jobbers* wretchedly misplac'd,
There lies an *island*, neither great nor small,
Which, for distinction sake, I Gotham call.

‘ The man, who finds an unknown country out,
By giving it a name acquires, no doubt,
A gospel title, tho' the people there
The pious Christian thinks not worth his care.
Bar this pretence, and into air be hurl'd
The claim of Europe to the *Western World*.’

Then follow about an hundred lines, which seem quite out of place, concerning the claims of Europe to the riches of India, and the cruelty of the Spaniards in their conquests, to prove, as Mr. C. tells us,

—— ——— ‘ that by no equal pact
’Twixt man and man, which might, if Justice heard,
Stand good; that by no benefits conferr'd;

Or purchase made, Europe in chains can hold
The sons of India, and her mines of gold.'

The author then assumes his right to Gotham, and cries out,

' Rejoice, ye happy Gothamites, rejoice ;
Lift up your voice on high, a mighty voice,
The voice of gladness, and on ev'ry tongue,
In strains of gratitude, be praises hung,
The praises of so great and good a king ;
Shall Churchill reign, and shall not Gotham sing ?'

He then calls upon the several periods of man's life to salute him on his new acquired dignity. This opens a field for the author's descriptive talents, which, in some parts of this poem, are happily exerted, as the reader will see by the following lines on childhood.

' Childhood who, like an April morn, appears,
Sunshine and rain, hopes clouded o'er with fears,
Pleas'd and displeas'd by starts, in passion warm,
In reason weak, who, wrought into a storm,
Like to the fretful bullies of the deep,
Soon spends his rage, and cries himself asleep,
Who, with a fev'rish appetite oppress'd,
For trifles sighs, but hates them when possess'd,
His trembling lash suspended in the air,
Half-bent, and stroking back his long lank hair,
Shall to his mates look up with eager glee,
And let his top go down to prate of Me.'

He then proceeds to make the same invocation to the inanimate and vegetable world :

' Things without life shall in this chorus join,
And dumb to other's praise be loud in mine.'
' From the dwarf *Daify*, which, like infants, clings,
And fears to leave the earth from whence it springs,
To the proud giant of the garden race,
Who, madly rushing to the sun's embrace,
O'ertraps her fellows with aspiring aim,
Demands his wedded love, and bears his name.'

This description of the sun-flower is extremely pleasing and poetical. The hours, days, months, and years, sun, moon, and stars, are then brought in for the same purpose; the seasons bring up the rear, and the poem closes thus :

' Thus far in sport—nor let half patriots, (those
Who shrink from ev'ry blast of pow'r which blows,

Who, with tame Cowardice familiar grown,
 Would hear my thoughts, but fear to speak their own,
 Who, lest bold truths, to do sage Prudence spite,
 Should burst the portals of their lips by night,
 Tremble to trust themselves one hour in sleep.)
 Condemn our course, and hold our caution cheap.
 When brave occasion bids, for some great end
 When Honour calls the poet as a friend,
 Then shall They find, that, e'en on danger's brink,
 He dares to speak, what they scarce dare to think.'

In the lines above quoted, Mr. Churchill gives us reason to hope that the next book of *Gotham* will produce something of more consequence than what we meet with in the first, which, to say the truth, though it is not void of imagery and fancy, is, in many parts, heavy, and by no means equal to his former productions.

MONTHLY CATALOGUE.

Art. 13. *A Letter from certain Gentlemen of the Council of Bengal, to the Hon. the Secret Committee for Affairs of the Hon. United Company of Merchants of England, trading to the East-Indies, &c.*
 4to. Pr. 1s. Becket and De Hondt.

THE catastrophe lately effected in the East Indies, where so many Englishmen have been put to death, seems to have occasioned the publication of this letter, which is signed by some gentlemen who have done the most important services to the East India company in those parts, and particularly by colonel Coote, and major Carnac. The professed intention of it is to impeach the measure of deposing Jaffier Aly Cawn, who had been created nabob by lord Clive, and substituting in his place Cossim Aly Chan. This letter is fraught with many curious particulars, and those too of the greatest importance, to which Europeans, not in the secret of the East India direction, were, until this publication, entire strangers. Which of us, for instance, knew, that a battle had been fought in India as remarkable as that of Plassey, and comparable to that of Alexander against Porus, in which victory declared for major Carnac, the English general; and that the Shah, whom we commonly call the Great Mogul, but whom this letter very properly terms the king of Indostan, that is, of East India, was thereby reduced, in a few days, to the necessity of putting himself under the protection of the English. But, as we do not believe the reasoning of the letter-writers, as the controversy

troverſy now ſtands, is abſolutely concluſive, and as it contains a charge of a very heinous nature againſt a gentleman who holds the higheſt of all our departments in the Eaſt Indies, we think that the public and our own judgment concerning this letter, ought to be ſuſpended till we are acquainted with the answer which that gentleman and his friends will probably make to this publication ; eſpecially as Mr. Holwell, whoſe addreſs was drawn up, but not publiſhed, before the appearance of this letter, has promiſed to reprint it, and to give us a full confutation of each particular paragraph thereof, in the margin. Till that is done, however, we cannot help obſerving, that the pamphlet before us, in many important particulars, receives the greateſt degree of ſanction from Mr. Holwell's own addreſs, eſpecially with regard to the ſoubahſhip, or ſoubahry, which was offered to the company by the young mogul ; nor can we, indeed, ſee the wiſdom or propriety of advancing Coſſim Aly Chan to the ſoubahſhip, unleſs the ſervants of the company thought it more for their intereſt that a ſoubah ſhould immediately depend upon them for protection againſt his maſter, than that they ſhould immediately depend upon the maſter for the enjoyment of their new power.

Art. 14. *An Addreſs to the Proprietors of Eaſt India Stock ; ſetting forth the unavoidable Neceſſity and the real Motives for the Revolution in Bengal, in 1760. By John Zephaniah Holwell, Eſq.*
4to. Pr. 2s. Becket and De Hondt.

This addreſs may be called an authentic piece. It comes from the immediate predeceſſor of Mr. Vanſittart in the preſidency and government of Fort William, a circumſtance that ſeldom occasions a partiality in favour of the ſucceſſor's conduct. This author is a profeſſed advocate for that of Mr. Vanſittart, who, we are, at the ſame time, to obſerve, ſeems to have followed the lines ſtruck out by his predeceſſor. The addreſs is drawn up with a profeſſed deſign of vindicating the revolution which the ſoubahſhip, or nabobſhip (for we find the two terms indifferently made uſe of in the preſent controverſy) underwent in the year 1760. Mr. Holwell undertakes to prove, that the diſtreſſed ſituation of the Eaſt India company's affairs, and the impending ruin of the provinces, with Mhir Jaffier's own miſconduct, demanded that he ſhould be depoſed from the ſoubahſhip. Secondly, that the ſaid Mhir Jaffier had violated every article of the treaty offensive, and deſenſive concluded between him and the company, in 1757, when colonel Clive advanced him to the ſoubahſhip ; and thirdly, that the honour of the company, and the honour of the nation (if the latter may be mentioned after the former) remain inviolate, and ſtand unimpeached by this revolution.

Before we proceed, we must throw out one observation, which, unless the present contest had happened, we, perhaps, never could have had an opportunity of making; and that is, upon the inviolable devotion paid by the directors of the company to Harpocrates, the god of silence; for at the very time, viz. in 1760, when this nation, and the proprietors of East India stock, thought that the affairs of the company were at the very height of prosperity; Mr. Holwell, who certainly could not be mistaken, pronounces them to have been in a ruinous, intricate, and disjointed situation; and this opinion, we perceive, is supported by the sentiments of all the other gentlemen engaged in the present controversy.

Upon Mr. Vansittart's arrival to take upon him the government, Mr. Holwell presented him and the members of the select committee with a memorial, recapitulating the history and state of their affairs, which is here printed. According to this memorial, Mhir Jassier deserved deposition for his faithlessness towards the English, in evading the performance of the late treaty, in cutting off or proscribing such of his subjects, officers, and courtiers, as were friends to the company; and above all, for entering into a secret negotiation with the Dutch, for transporting troops from Batavia into those provinces. We have neither room nor inclination to follow Mr. Holwell thro' all the proofs of those charges which he adduces, and which we do not think always conclusive. A native Indian apologist for Mhir Jassier would, perhaps, have imputed his mismanagement and cruelties to a noble passion for independency, to the unsettled condition of his government, and the necessity of severities in a country where things are not to be done by halves, especially in matters of state.

We own, at the same time, that, from what appears in this address, Mhir Jassier's conduct was very provoking to the English and their officers; and from the correspondence which is here fairly laid before the public, it seems as if Mr. Holwell was far from being singular in his opinion, concerning the necessity of his being deposed, tho' colonel Caillaud, in a very sensible letter wrote in the course of this correspondence, seems to be against pushing matters to such an extremity. Mr. Holwell, in his answer, is of opinion, that the great mogul, or emperor of Indostan, after being acknowledged such, and the unquestioned heir of the empire, would have made the company perpetual subahs of the province, instead of Mhir Jassier, and that such a proposition ought to be embraced; and he tells us that this prince was then in such a situation, that he offered a *carte blanche* to the company. Mr. Holwell, at the same time, chalks out a plan of reciprocal conditions between the company and the mogul on that head; but they are such as, we will venture to say, every friend to the dependency of the company, or, to speak more properly,

perly, the company's agents there, upon the crown of Great Britain, must disapprove of.

The result of the above-mentioned memorial and correspondence which were laid before Mr. Vansittart, was, that Cossim Aly Khan, son-in-law to Mhir Jaffier, whose son had been a little before struck dead with lightning, having entered into a correspondence with Mr. Holwell, and given all the reasonable promises and assurances that could be exacted from him for a vast augmentation of the company's revenues, was thought a proper person to supersede Mhir Jaffier in the exercise of the subahship; and one of the first acts of Mr. Vansittart's government, was to raise him to that dignity, while Mhir Jaffier retired to a private life.

We cannot help observing, upon the face of this address, that a great deal of grimace is made use of, between Mr. Holwell, the governor, and the select committee, on the one side, and Cossim Aly Khan on the other; and that the tenderness of the former, in endeavouring to preserve the dignity of Mhir Jaffier, while they were about to strip him of his power, strongly indicates a consciousness of what we shall not venture to name: Towards the end of this address, we are favoured with Mr. Vansittart's vindication of his own conduct, in his remonstrance to the board of Calcutta. Mr. Holwell finishes his address by wishing that the heads of both Mhir Jaffier and his son had been taken off in November 1760 (we suppose he means by English servants to a set of English merchants); and, by way of compliment to a certain nobleman, he concludes, "That Mhir Jaffier Aly Khan, and his son Mhiran, were more deserving a halter than a subahship of Bengal." We therefore earnestly wish that Mr. Holwell's hero, Cossim Aly Khan may shew himself less worthy of a halter.

Art. 15. *Reflections on the present Commotions in Bengal.* 4to. 11.
Kearlly.

This sensible author takes up his narrative concerning the rise of those commotions, from the time lord Clive took his departure from India to England; and when the present mogul, who is called Shah Zadah, entered for a second time into the province of Bahar, where he defeated Ramnaran, the deputy Nabob of that province, who was saved from being killed or taken, by the brave efforts of 400 English seapoys. We cannot follow this narrative through all its events, which receives such different casts from the different manners of relating them, that they scarcely appear to be the same. It is sufficient to say, that the British officers, major York, captain White, and Mr. Johnstone, gained immortal honour in all the services they were ap-

pointed to ; as did captain Knox, who prevented the young mogul and the French, from becoming masters of Patna, and gained a complete victory over 7000 Purnhanean horse, and 5000 infantry, with 20 pieces of cannon, and obliged the mogul to retire northward, at the time Mhir Jaffier's son, the young nabob, who was at the head of his army (and whom we have some reason to believe was not so silly a fellow as all our accounts represent him), was struck dead in his tent by lightening. Mhir Jaffier's life, after this, was a burden to him ; his subjects were dissatisfied, his armies mutinied, and he and the company were in equal distress for money. Then followed the important defeat of the Shah Zadah, the mogul, who, according to this author, delivered himself into the hands of the English ; and the deposing Mhir Jaffier, to make way for Cossim Aly Khan.

This author carries his narrative later down than the other two pamphlets we have reviewed upon the same subject. We understand by him, that Cossim Aly Khan, beginning to discipline his troops, and to provide fire-arms after the European manner, shewed indications of his affecting to be independent of the company, which, by the bye, its agents might easily have foreseen. Several disputes arose. Mr. Vansittart paid him a visit, and concluded with him a treaty in 1761, subjecting the company's servants to the nabob's courts, which treaty Mr. Vansittart's council refused to ratify ; but the nabob asserted its validity by committing acts of hostility against the English. The council sent a deputation to obtain more favourable terms. The nabob, who was, by this time, both power-proud and purse-proud, refused to grant any, and seized on some boats near Patna for the duties.

' The English chief there repelled force by force, and a skirmish ensued, which terminated in the capture of Patna, which they again lost the next day, and all our troops were either killed or taken prisoners. Unhappily for Mr. Amyott, he was not yet out of the nabob's reach ; a party overtook him, murdered him and Mr. Woolaston, both gentlemen of very amiable characters, and the rest were taken prisoners. On advice of this Mhir Jaffier was proclaimed, and major Adams, then commanding officer, took the field. By the last advices our army, with Mhir Jaffier, was in the possession of the capital, and troops were on their march from Fort St. George. As soon as the rivers fall, an action must decide whether Mhir Jaffier is nabob, or the English drove out of the country.'

This pamphlet is valuable for the freedom with which the company's behaviour towards lord Clive and others of their most deserving servants is censured, and for several original papers, particularly the treaties between Cossim Aly Khan and

and Mr. Vansittart, when the former was raised to the subahship; Mr. Vansittart's memorial, setting forth the causes of the last change in the subahship of Bengal, which includes all Mhir Jassier's acts of tyranny and cruelty; a narrative of what happened when Mhir Jassier was deposed; and the three papers or addresses delivered to him by Mr. Vansittart upon that occasion.

Art. 16. *A Letter to the Proprietors of the East-India Stock, from Lord Clive.* 8vo. Nourse. Pr. 1s. 6d.

We have not, for some time, perused a pamphlet written with more force, spirit, precision, and even elegance, than this address from Lord Clive; and we are sorry that the bounds of our undertaking does not admit of our enlarging upon it as it deserves. His lordship begins with a modest vindication of his conduct in offering himself as a candidate last year, for admission into the direction of the East-India company. He then gives a brief, but rational, account of the constitution of the Hindostan empire, before its invasion by Nadir Shah, which entirely ruined it, and of the ambitious schemes formed by the French, but more particularly by Mr. Dupleix, for engrossing not only its commercial, but even territorial rights, when they were defeated by the English; in the relation of which glorious event, though principally owing to his lordship, he has not even mentioned himself. He next takes notice, that his opposition originally arose from the defects in the preliminary articles (in which the interest of the East-India company appears to him to be much exposed); and he congratulates himself upon having been instrumental in the amendment of the article relative to the company. He then declares that his reasons for espousing the cause of Mr. Rous arose from a conviction of his integrity.

His lordship then states the objections made to his conduct; which are as follow:

1st. That I had refused to answer certain enquiries respecting the distribution of the Nabob's treasure.

2dly. That I had done injustice to the relations of the unhappy sufferers in the Black Hole, by with-holding from them the sums stipulated by treaty for their indemnification.

3dly. That having deposed the Nabob, I entered the treasury, and distributed the wealth according to the pleasure of those entrusted with the company's authority, leaving the Nabob destitute, and necessitated to borrow money of the company for his necessary expences; by all which the company may hereafter become responsible to the Mogul.

4thly. That no servant of the company shall remit money

home but by their cash, which order I broke through, by remitting large sums by the Dutch cash.

‘ 5thly. That I was guilty of a breach of trust, by supplying a Portuguese ship, bound from Bengal to Lisbon, with goods and money, to the great detriment of the company.

‘ 6thly. That I have no right to an annual revenue of 27,000 l. a-year, given me by the Nabob, which must be supported and maintained at the company’s expence.’

The answers given by his lordship to those charges suffer by being abridged, which we are obliged to do; but are in substance as follow:

That the company, in the distribution of the Nabob’s treasure, received near a million and a half sterling. That he never was questioned by the direction concerning the said distribution. His lordship then gives a plain and satisfactory, but modest, detail of his services to the company, and vindicates his accepting of the appointments conferred upon him by the gratitude of the Nabob, though it was in his power to have acquired a much greater fortune, had pecuniary considerations been the only motive of his military services; and that he derived no advantage from any commercial connections.

His lordship, in answer to the second article, observes, that 625,000 l. was the sum assigned to make good the losses sustained by the Europeans, and that it not only paid the principal of such losses, but a dividend of 22 per cent. for interest; and that the money was actually lodged in, and issued from, the company’s treasury; and he gives us an extract from a letter of almost all the inhabitants of Calcutta, returning him thanks on that account.

In answer to the third article, his lordship observes, that the treasures of the former Nabob belonged to his successor Mhir Jaffier. But supposing it to have belonged to the Great Mogul, the company received out of it 1,250,000 l. the sufferers at Calcutta 1,000,000 l. and the navy and army 600,000 l. As to the Nabob’s being left destitute, the fact is denied; and his lordship makes several reflections upon this head, not at all to the advantage of certain persons belonging to the company.

His lordship accounts for his remitting money by the Dutch cash, by the English company’s treasury being then so full that their servants abroad thought it inconsistent with the company’s interest to grant bills, excepting upon very extraordinary, and those pressing occasions. But his lordship very properly observes, that at the very time he remitted his money to Holland he was opposing the designs of the Dutch in the armament they had sent against Bengal, by which he risked the loss of his money, the bills not being due till three years after date; and that

that his trustees were obliged to give a very considerable deduction for prompt payment.

As to the fifth charge, he maintains that there is not a single word of truth in the whole assertion.

His lordship's defence against the last article, which is the most material, is equally satisfactory and curious. He observes that soon after the battle of Plassey, the Nabob, Mhir Jaffier, obtained from the court of Dehli, that he (Col. Clive) should be created an omrah, or lord of the empire, by which he was entitled to the command of 5000 foot, and the rank of 6000 horse; but the usual estate appointed to support this dignity was omitted: nor did he receive it, till after doing the Nabob, and likewise the company, fresh and important services, the latter voluntarily gave him a patent for the estate, or (as it is called) Jaghire, to the amount of 30,000 l. a-year, which he received till the time he disagreed with the direction of the company in London. This revenue was to arise from the quit-rents of the lands ceded by the Nabob to the company, and which they were to pay to his lordship instead of the Nabob, which rendered the same an acquisition of 30,000 l. a-year to Great Britain; and the grant itself was founded upon the very same authority that the company had for all their acquisitions, viz. the power of the subah. His lordship then proceeds to observe, that by the services (meaning, we suppose, his own, though too modest to call them so) performed to Mhir Jaffier, the company not only recovered their former losses, but were enabled to appoint any person they pleased to the subahship, the revenues of which amount to three millions and a half sterling a-year; and that by the treaty of Cossim Aly Khan, the annual income of the lands acquired were near 600,000 l. and instead of reserving to the government the usual rents of homage to the Mogul, which those lands were subject to, both the lands and those rents were granted to the company.

His lordship then, after some expostulations for the injury done him by stopping his income, proceeds to examine the reasons for such a prohibition, and shews, we think, past all contradiction, from the present constitution of the Mogul empire, and from the company's own papers, particularly a memorial presented to his majesty in the year 1762, that the Mogul has no more right to his lordship's estate in India than he has to all the possessions of the company in that country. He likewise proves, upon the same argument, which indeed may be called *argumentum ad hominem*, that his right to his jaghire, or estate, did not cease with the deposition of Mhir Jaffier from the nabobship; and the company, by maintaining the affirmative, not only weakens, but destroys their own rights to their
possessions

possessions in India. The company having alledged, that his lordship's accepting the dignity of omrah was inconsistent with the duty he owed to them, is, we think, extremely frivolous, when the present constitution of the Mogul empire is considered, and that this distinction was no other than a personal compliment, and never could interfere with his duty to the company. Another reason which his lordship says is urged against him by the company, is equally unjust and ungenerous, and we wish, for the honour of the direction, that it had not appeared in print; *viz.* that, in order to obtain a remedy for their stopping his income, he must resort to the court of the mayor of Calcuttā, or to the courts of the emperor at Delhi, or the court of the Nabob. 'It is well known,' says his lordship, 'was I obliged to pursue my remedy in the mayor's court, that the judges of that court are dependants upon the company: the appeal lies to their president and council; nay, the person employed on my behalf must be dependant on the company. As to my resorting to the courts of the emperor or the Nabob, no mandate or process from any such courts could be enforced against the company; and were these reasons to prevail, every avenue to justice would be blocked up, and I should enjoy the satisfaction in my own mind, of having a right to what I now demand, without any remedy to obtain it.'

This letter concludes with a very just recapitulation of the benefits arising to the company from his lordship's services, and the ruinous condition from which they delivered it. 'The lands,' concludes he, 'ceded to the company by Cossin Cawn, and all the advanges gained by the deposition of Mhir Jaffier, must appear as much a consequence of the battle of Plassey, as the advantages which were gained immediately after that victory: the whole amounting to 700,000*l.* a-year, may, at 10 years purchase, be valued at 7 millions sterling; the restitution made to the sufferers of Calcutta, and what was given by Mhir Jaffier to the navy, army, and others, may be reckoned at 2,000,000*l.* fortunes acquired since, at a moderate computation, 1,500,000*l.* the company themselves likewise received from Surajah Dowla and Mhir Jaffier, 1,500,000*l.* upon the whole, a clear gain to the nation of twelve millions sterling.

I shall conclude this subject with appealing to the Court of Directors, for the truth of these facts, and call upon them to declare whether they think without the battle of Plassey, and its consequences, the East-India company would have been at this time existing? As great numbers of the proprietors may be unacquainted with these transactions, I hope they will
excuse

excuse the necessity I have been under, of laying the whole before them, which I submit to their consideration, justice, and candour.'

Art. 17. *A Narrative of what happened in Bengal, in the Year 1760. Wherein is contained an Account of the Revolution, which took Place at that Time.* 8vo. Pr. 1s. Bathurst.

This narrative, we are told, was printed three years ago, and the copies of it were given by the author in presents to his friends, a circumstance which we think gives it considerable authenticity, as it is evidently not calculated to serve any immediate interest at the present crisis. The author in his narrative preceding the deposition of Mhir Jaffier, differs in some respects from other narratives of the same events, but does great justice to the courage and conduct of colonel Caillaud, who succeeded colonel Clive in the command of the English troops at Bengal, in his campaign against Shah Zadah, by which the province of Bahir was saved. In the subsequent part of the pamphlet, the author leans to the opinion, that the deposition of Mhir Jaffier was necessary in the then state of the company's affairs.

Art. 18. *A supplement to the Narrative of what happened at Bengal in the year 1760.* 8vo. Pr. 6d. Bathurst.

The first letter in this supplement implies that the public, here, is as yet uncertain as to the causes that brought about the deposition of Mhir Jaffier, and the inducements that urged Mr. Ellis to the attack of Patna, which was disapproved of by the governor; and that we ought to wait for farther information. The second letter justifies that part of the treaty between Mr. Vansittart and Cossim Ally Khan, which stipulates, that in case of any troubles or disputes happening, they (their factors and agents) are to appear before the officer of the government, and have them settled by his decision. Here the letter-writer grounds his argument upon a very proper distinction between the company's rights, and the assumed commerce of their servants; the abuse of which threatened, and does threaten, ruin to the whole system of the company's commerce. Could this fact be made out, it must be of the utmost importance to Mr. Vansittart's vindication, in concluding the aforesaid treaty. The third and last letter attacks the Letter we have already reviewed, from some gentlemen of the council at Bengal, addressed to the secret committee of the East India company in England; but here we think the author is a little unfortunate in his attempt, as it relates only to certain forms and ceremonies (if they may be so called) in delivering the said letter, without impeaching the weighty facts contained in it. Annexed to this supplement, are two minutes, dated January 12th, 1761, which seem to be drawn from the company's council-books at Bengal, upon a minute delivered in

by Mr. Amyatt against the deposition of Mhir Jaffier. In this minute, Mr. Holwell's arguments for that deposition are repeated, and an attempt is made to shew that Mr. Amyatt was too hasty in condemning that revolution, before sufficient time was elapsed for the company to know its effects.

Art. 19. *A Candid Examination of the Legality of the Warrant, issued by the Secretaries of State for apprehending the Printers, Publishers, &c. of a late interesting Paper.* 4to. 6d. Fletcher.

The friends of government will not, perhaps, think themselves highly obliged to this very uninformed, superficial, yet warm, and, as we believe, officious apologist (for we hope he has not been employed) in their favour. The design of his performance is to justify general warrants for taking up authors, printers, and publishers; which, says he, is founded on custom, and the constitution of the court of chancery itself has no better foundation. We have nothing to oppose to our author's positive decision, but that a British house of commons has taken four months to consider of a matter which he has decided in four minutes.

Art. 20. *The Conduct of the Administration, in the Prosecution of Mr. Wilkes.* 8vo. 6d. Wilkie.

This author, under the mask of moderation, and finding somewhat to blame in all parties, can be of little service to any. He affects to ridicule, and yet to commend, a late noble minister; he pretends to sink the abilities of Mr. Wilkes as a writer, and to raise his importance as a politician: but, at last, he seems to condemn the verdicts, with the opinion by which he was discharged from his imprisonment, and recovered damages for his sufferings.

Art. 21. *Fragments and Anecdotes, proper to be read, at the present Crisis, by every honest Englishman.* 8vo. 6d. Williams.

This is a hodge-podge republication of pieces, ancient and modern, (which have been an hundred times published, some of them an hundred years ago,) in justification of Mr. Wilkes and his friends.

Art. 22. *A Letter to a Member of the Club, in Albemarle-street.* 4to. 1s. Kearsly.

This letter contains a congratulatory address to a supposed friend of fortune and virtue who has associated himself with the gentlemen in the opposition, assembling in a club at Albemarle-street. The letter-writer fortifies his friend against all reflections that may be brought against his conduct in joining the antiministerial party; and obliquely accuses the present administration with fixing the charge of faction on the best intentioned men; with exalting the power of the crown; with dis-

disregarding the aristocratical, and despising the democratical, part of our constitution. We cannot, however, help thinking, that the charges brought by our author are entirely destitute of that precision which the greatest writers have required as the constituent parts of an accusation; nor is there the smallest attempt made at a proof in support of the allegations. If a well-intentioned man is called factious, his good intentions ought to appear by their effects. The present government is so far from countenancing an overstretch of the prerogative, that we have lately seen, for the first time since the accession of the present family to the throne, such an attempt severely and justly censured. The aristocratical part of our constitution is so far from being disregarded, that no part of the English history can be produced in which it was so powerful, so numerous, and so respectable, as it is at present. But, perhaps, the letter-writer did not fully attend to the difference between an aristocracy and an oligarchy. With regard to the democratical part of our constitution, we shall readily subscribe to the letter-writer's charge, when we see the house of commons abridged in their privileges, and hear that half a dozen of their principal members are sent to the Tower, for maintaining their right to grant money, and asserting a decent liberty of speech.

Art. 23. *The Life of Prince Albert Henry, of Brunswick Luneburg, Brother to the Hereditary Prince.* 8vo. Pr. 1s. Curtis.

The life of this amiable young prince, who was younger brother to the present Hereditary Prince of Brunswick, and who received his mortal wound at the battle of Fellinghausen, is extremely touching to a feeling mind, and perhaps we have scarcely an instance of so short a life, for he died in the nineteenth year of his age, that ran so long a race of unaffected piety and true virtue, and which ended just as he had entered upon the career of glory. Courtly narratives of this kind are undoubtedly too common; but this has strong characters of its being genuine. It is written by a domestic in the family, who had the most intimate opportunities of being acquainted with every circumstance he relates. The composition is classical, pure, and unaffected, and the author, who appears to be a man of sense as well as piety, cannot be supposed to advance facts in which he could be contradicted by so many thousand people, were they not true.

Art. 24. *A Philosophical Discourse on the Nature of Dreams.* 8vo. Pr. 1s. 6d. Becket and De Hondt.

The pious author of this pamphlet says as much as can be said upon a subject upon which nothing justly can be said. He seems to think that natural or common dreams are the consequence of constitutions, habits and actions, and therefore nothing ought to be inferred from them. He talks likewise of
super-

supernatural dreams and of diabolical dreams, and forms no conclusion from either, but he takes divine dreams to be a species of revelation. In short, this performance is a most excellent opiate for those superstitious pangs that often arise from dreams, and to such patients we recommend it.

Art. 25. *An Essay on the Necessity and Form of a Royal Academy for Painting, Sculpture, and Architecture.* 8vo. Pr. 1s. Kearsly.

This is a re-publication of a performance which made its appearance in the year 1755; and, though the author affects the airs of a Drawcansir, he is a mere sciolist in the arts which he prophanes by pretending an acquaintance with them. His smattering is not confined to the particulars he mentions in his title page, but extends to poetry and to physic; while the knowledge he discovers in all, is mean and despicable. So much for his abilities. As a proof of his candour we need but mention, that to this republication is prefixed a dedication to the earl of Bute, for no other purpose, but to leave his lordship's character as a Mecænas of the arts doubtful, by seeming to commend it; and to abuse Mr. Mallet for dedicating *Elvira* to his lordship, and for being the editor of the works of lord Bolingbroke, "That traitor, " as the author calls him, to the Stuarts."

Art. 26. *A Critical Examination of the Evidence for and against the Prisoners Peter Calas, his Mother, &c.* 8vo. 1s. Whitridge.

This is a sequel to the account given by Voltaire, and others, of the inhuman murder of Peter Calas, by torturing and breaking him upon the wheel. It discloses some additional circumstances of that tragedy, which was but the other day acted with impunity in a nation, and among a people, who boast that they are now struggling for their liberties. After this narrative, the horrors of which deter a British pen from recording them, with what face can a French writer mention the barbarities of the Iroquois and Esquimaux savages?

Art. 27. *An Introduction to the Knowledge of Medals.* By the late Rev. David Jennings, D. D. 8vo. Pr. 2s. Field.

This is a slight stricture upon the subject of medals, 'calculated, as the editor tells us, for those, who desiring a general acquaintance with the subject, have neither time nor opportunity for studying larger treatises.' His first section contains the history of medals, where we think the author has made a display of a great deal of useless learning, which such students may very well dispense with. The second section treats of the matter, shape, and size of medals, in which we learn, that the shape of medals are round, or rather roundish, for the ancients, it seems, did not know how to handle a pair of compasses. The third section discusses the orders into which medals are to be distinguished;

guished; and here we have a most learned dissertation upon Tarsus, the place of St. Paul's nativity. Section the fourth concerns the impression and form of medals; we are here told that Julius Cæsar was the first among the Romans who struck his own head upon the coin, and that 'Cæsar was originally the cognomen of the first Roman emperor C. Julius Cæsar; which by a decree of the senate, all succeeding emperors were to bear.' We should be glad to know where mention of this decree of the senate is to be found, or how Julius Cæsar can be reckoned among the Roman emperors, in any other sense than that of a general entitled to a triumph, as Pompey, Lucullus, Cicero, Sylla, and fifty more of his cotemporaries were. The fifth and last section treats of the value and use of medals. Here we have some general rules that may be of service in distinguishing true from counterfeit medals. Upon the whole, Dr. Jennings has skimmed his subject so slightly, that his performance admits of no farther criticism or consideration.

Art. 28. *Physiognomy; being a Sketch only of a larger Work upon the same Plan, &c.* 4to. Pr. 1s. 6d. Doddsley.

This author, after demolishing the vulgar systems of physiognomy, establishes one of his own, which he resolves into gravity, and then he proposes an apparatus of the following kind.

'To come at the weight of men's heads with an exactness that enables me to range them under this proposed order, I have contrived a steel-zone or girdle to go round their waists, and a load-stone to take them up and suspend them in the air, as Mahomet's tomb was once believed to hang at Medina: for I find that men thus trussed up, and unable to turn the scale by any foreign matter, must fall into their several and respective departments of gravity: let them squirm about as much as they will, and struggle to support their heads from sinking, they can no more keep them up, than a witch can keep her's down, when she is tried by water Ordeal. It is with the rational, as with the material world; mens understandings subside according to the laws of gravitation; that which is heaviest sinks lowest; that which is less heavy sinks next, and so on in their several courses, till we come to almost absolute levity.'

The author then proceeds to give directions about fixing the same apparatus, and we have a copper-plate of its operations and effects, as exemplified in the plate, viz. absolute gravity, conatus against absolute gravity, partial gravity, comparative gravity, horizontal, or good sense, wit, comparative levity, or coxcomb, partial levity, or pert fool, absolute levity, or stark fool.

The author next defines these several properties with a great deal of sheer wit and true humour, but somewhat too dry and abstracted for one of our ready, noisy, laughers, who make up the chorus

chorus in a peal of applause at a smutty joke or a second-hand pun. The performance before us has matter enough in it to set up a choice spirit, if he has but the brains to retale it judiciously, by parcelling it into different doses, and, as that excellent and ingenious author Mrs. Glafs says, *seasoning according to your palate.*

Art. 29. *Considerations on the present high Prices of Provisions, and the Necessaries of Life. By a West Country Malster. 4to. Pr. 1s. Nicoll.*

The intention of this sensible interesting pamphlet is well expressed in its preface. 'The following little tract is intended to shew, that if manufactures at home, trade abroad, and populousness, be the real strength of the nation, the only means to obtain these ends are, that the taxes be equally and uniformly laid, that care be taken foreign states do not carry on their manufactures on better terms than ourselves, by making provisions cheap to them in preference to our own industrious poor; that every kind of monopoly be discountenanced; that the legislative power fix equitable prices, not only on the necessaries of life, but also on the means of their conveyance, whether by land or water; that the sale of provisions be made in public markets; that weights and measures be of one and the same capacity throughout the kingdom; and that proper persons be appointed to see the laws relative to these concerns duly executed, so as the statutes of the realm may no more remain a dead letter.'

We are sorry to say that every day produces fresh instances of the truth of a common proverb, that *What is every body's business, is nobody's business.* The price of provisions is the concern of all subjects, from the highest nobleman to the lowest housekeeper, and yet the evil complained of here, which certainly is remediable, is daily encreasing, to the woeful experience not only of the industrious labourer and tradesman, but of the middling rank of subjects between them and men, whose affluent fortunes prevent them from feeling the public distress arising from such abuses.

Art. 30. *A new Form of Exercise for the Eastern Regiment of Militia of the County of Middlesex. 12mo. Pr. 6d. Chandler.*

This appears to be so judicious and practical a form, that it is adapted to the meanest capacities; and we have no doubt but the county of Middlesex will, one time or other, shine in the field of Mars, from Mr. Robinson's excellent improvements upon the vulgar forms of exercise.



THE CRITICAL REVIEW.

For the Month of *March*, 1764.

ARTICLE I.

A Dictionary of Spanish and English, and English and Spanish, containing the Signification of Words, with their different Uses; the Terms of Arts, Sciences, and Trades; the Construtions, Forms of Speech, Idioms, used in both Languages, and several Thousand Words more than in any other Dictionary; with their proper, figurative, burlesque, and cant Significations, &c. Also the Spanish Words accented and spelled according to the modern Observations of the Royal Spanish Academy of Madrid. By H. San Joseph Giral Delpino, Teacher of the Spanish Language in London. Folio. Pr. 1l. 10s. bound. Millar, Nourse, and Vaillant.

Dictionaries are deservedly reckoned among the chief auxiliaries towards the acquiring of languages. They are of daily and constant use, not only in regard to grammatical erudition, but even to the nobler attainments of the arts and sciences; for the knowledge of words is the key to the rich repositories of every branch of learning. But in commercial countries, there is another use of dictionaries, that of promoting a communication in matters of traffick, and facilitating a correspondence betwixt different nations. This has given rise to the publishing of several works of this kind in England, among which there seems to be none more useful than a Spanish dictionary, on account of the extensive trade between the two nations, both in Spain and America: for there is scarce any nation, whose power extends to more various and distant provinces than that of Spain, so that their language has the advantage of being spoken and understood in all parts of the trading world.

The study of the Spanish tongue is not only recommendable for the purposes of commerce, but also for its own native elegance.

gance. This language, like the Italian, is derived from the Latin ; but it also has an intermixture of Gothic and Arabic expressions, having borrowed something of both those nations, by whom this country had been successively subdued. It is somewhat more confined in its turn and phraseology than the Italian, but is far more analogical in its conjugations, and admits of less variety and licence in the other parts of grammar. Hence it may with propriety be affirmed, that the Italian tongue, though altogether Latin in its expressions, borders more on the genius and liberty of the Greek ; and that the Spanish, though intermixed with Arabic words, approaches nearer to the exactness and gravity of the Latin. This language has also preserved a multitude of words from the old Spanish dialect, which obtained in that country before it was conquered by the Romans. This is the dialect still spoken in Biscay, Bearn, and the Pyrenean mountains. Those who have been so curious as to ascend still higher, are of opinion that when Europe was first planted, the Scythians and the Celts, that is the Germans, Gauls, Spaniards, and Britons, had but one and the same language. This they attempt to prove from the common analogy still subsisting between the several languages of those nations, in regard to some articles that cannot be derived either from the Greek or Latin ; as in their having no cases for their nouns, nor passive terminations for their verbs ; in their making use of auxiliaries ; and in several other points, which never could bear so strong a resemblance unless they were derived from the same principle.

Be that as it may, upon the declension of the Roman empire, the Vandals and Alani, being driven out of Gaul, invaded Spain, where they resided some years. They were succeeded soon after by the Goths, who being also repulsed by the Franks and Burgundians, fell upon this province, and expelled all the other barbarians, whom they obliged to pass over into Africa. About three hundred years after this event, the Saracens and Moors, having crossed the sea, and landed in Spain, obliged the Goths to retire to the northern and most mountainous parts of the country, and to yield the remainder to those African invaders, where they continued upwards of eight centuries, and spread the use of their language. But the antient Goths, who had taken shelter in the mountains, by degrees shook off the Moorish yoke. This revolution was at length completed by Ferdinand and Isabella, who put an end to the dominion of the Moors in Spain. Such is the mixture and succession of nations, from which the Spanish tongue has been engendered. Yet it still borders more than any other European dialect upon the Latin ; and hence it is that in Spain the Roman and Vernacular languages

languages bear the same signification. But in public acts and deeds the Latin prevailed, till the reign of Alphonfus IV. king of Castile, who, towards the end of the thirteenth century, gave orders that the pleadings and public instruments should be drawn in the Castilian tongue. He likewise directed the Bible and some other religious books to be translated into Spanish, which greatly contributed to embellish and enrich that language.

This is properly the æra from which we are to date the commencement of the Spanish tongue. And though perhaps it has not been illustrated with the observations of so many ingenious grammarians, as those who have commented on the Italian; yet, as it has not been subject to such changes, irregularities, and licences, perhaps it did not stand in need of so much assistance. Antonius Nebriffensis was the first who, towards the end of the fourteenth century, revived in Spain the taste of polite literature, which had been banished from thence near a thousand years. The nobility, whose thoughts were taken up with the preservation of their liberties, had very little inclination to cultivate either the languages or sciences, having imbibed a false notion that learning was inconsistent with the use of arms. To remove this prejudice Nebriffensis undertook to instruct the Spanish youth, not only in the learned languages, but in the principles of their mother-tongue. With the same design he wrote a treatise on grammar, and on all the liberal arts; he also compiled a copious dictionary in Latin and Spanish, which has been of great service to such as have pursued the same path of lexicography. In the sixteenth century Miranda was much esteemed for a work written in Italian, to facilitate the use of the Spanish; it was intitled, Observations on the Castilian language, printed at Venice. In the beginning of the seventeenth century Sebastian Covarruvias wrote the Treasure of the Spanish Tongue, particularly valued for the etymologies, of which he gives a most satisfactory explanation. And, not to mention several others in the present century, the Royal academy of Madrid has published not only a dictionary, but rules and observations for ascertaining the purity, as well as the orthography of their language.

The Spanish nation has produced a great number of elegant writers in their native tongue, and in most branches of learning. We need not make mention of their books of piety and devotion; it is well known that their language is particularly adapted for this kind of composition, since its natural gravity cannot but add an extraordinary weight to the solemnity of the subject. Their historians are remarkable for the purity of their stile, particularly Mariana, who is one of the first that

wrote with dignity and strength, and whose language may be recommended as a model of fine writing. Montemayor's prose is extremely elegant, and that of Lopez de Vega is not less worthy of commendation. The first part of Lazarillo is esteemed a master-piece in regard to its language. The history of John II. king of Portugal, written in Castilian in the last century by a Portuguese, is commended for its purity, and may be ranked among the best performances. The history of the kingdom of Granada is no way inferior to any of the preceding. Gracian's works, his *Criticón*, *El Oráculo y Heroe*, *la agudeza*, y *Arte de ingenio*, *el discreto*, *el politico Don Ferdinando el Catbolico*, &c. are still very much esteemed, though he is sometimes inflated in his metaphors, like Malvezzi among the Italians. But the inimitable Cervantes will ever be admired, not only for the brilliancy of his wit, but for the beauty of his language, in that immortal work the romance of Don Quixote, which is so fine a satire upon his own nation. And here we cannot help lamenting the hard fate of literature, that two of the greatest geniuses the Spanish and Portuguese nations, or indeed any nation, ever produced, namely, Cervantes and Caomocens, should be doomed to want bread, and to die miserably, whilst their country derived such honour from their writings. *Ingrata patria!*

Among the Spanish poets Boscan and Garcilasso, who appeared towards the beginning of the fifteenth century, are considered as the first that began to join the assistance of erudition to the embellishments of fancy. George de Monte Mayor and Villa Mediana are also in great esteem, as well as Lopez de Vega, Costillejo, Ercillo, Juan Rufo, Pedro Calderon de Labarca, and many others. Though it may be observed in general of the Spanish poets, that they have not much adhered to the rules of the poetic art, either in their dramatic or epic compositions, but have been chiefly employed in the choice of sonorous words, and elegant phrases, in which, indeed, they are inimitable. Hence it is that they have not succeeded in epic poetry; and if in the dramatic way they have obtained some applause, it is not for conforming to the laws of Aristotle or Horace, but for indulging, like our great Shakespear, the fallies of imagination, which, notwithstanding their irregularity, never fail to command the approbation of the multitude.

But our affection for the Spanish language hath insensibly led us into a digression on the history of its rise and progress: we return now to the work before us, the Spanish and English dictionary, published by Joseph Giral Delpino.

In order to demonstrate the necessity of superseding other dictionaries of the same kind, our author begins with exposing their several defects and imperfections. He observes that, to-
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wards the end of the last century, one Minshew published a vocabulary rather than a dictionary, in Spanish and English, which, as it gives no explanation of the different meaning of words, and besides is extremely concise, may be reckoned a very trifling performance.

This was followed some years after by another work of the same kind, published by captain Stevens, the same who translated Mariana's history of Spain. The chief objection to this dictionary is its being over-crowded with vulgar sentences, ending in similar sounds, to which the author gives the name of proverbs, but spends too much time in descanting on their real sense and derivation; whereas the Spanish language is by all nations admired for its expressive and sententious adages, which captain Stevens, either through neglect or ignorance, has unluckily omitted.

At length, in 1740, appeared Pineda's dictionary, a work indeed in many respects preferable to any of the foregoing, yet justly liable to great exceptions. The author does not seem to have wanted capacity for such an undertaking, but was extremely opinionative, so as to over-rate his own abilities. To this we must impute his singularity in deviating from the received orthography, and adopting another directly contrary to the real etymology of words, and to the analogy of the language. Yet he had the presumption to set up this new-fangled orthography in opposition to the members of the Royal Academy of Madrid, who have favoured the public with a most learned and useful work on this very subject. Besides, he is justly blamed for omitting a great number of necessary words, and supplying their place with the insertion of idle tales, and the description of the cities, villages, and rivers of Spain and America. This is a defect with which Stevens's dictionary is also charged, as it abounds with descriptions more proper for a geographical work than for a dictionary of the Spanish language. But another capital objection against Pineda's dictionary, especially in the opinion of his own countrymen, is his having filled it with such virulent invectives against the church of Rome and the Spanish nation: this proceeding, so foreign to the purpose of a lexicographer, hath rendered his dictionary extremely odious to the Spaniards, and occasioned its being prohibited in that kingdom. It must be observed, by the way, that Pineda was a proselyte from popery to the church of England, and, to shew his zeal for the religion he had adopted, he fell into the usual method of proselytes, which is to abuse the sect they have deserted. But this intemperate zeal of Signor Pineda, who died a poor knight of Windsor, was prejudicial to the bookellers who purchased the copy, and did no service to the cause of religion.

Thus did matters stand when the author of the work now under our consideration, who styles himself a teacher of the Spanish tongue in London, undertook a new dictionary of the English and Spanish languages. After pointing out the errors of his predecessors, he observes there was an absolute necessity for compiling this new dictionary, because of the many alterations the Spanish, like most other languages, has derived from time and custom. Hence it is impossible, he says, to learn it in its full purity, without being directed by those who have founded their rules on the example of the best modern writers. For this reason he has closely adhered to the true orthography, as established by the Royal Academy of Madrid, whose observations are considered by the literati of that country as the standard of the Castilian tongue, from which none who pretend to write with purity and correctness, will presume to deviate. Thus, by the authority of the academy, the *c*, called *cedilla*, which was formerly so much in use, is now left off, and the *z* is substituted in its place. Several of the Spanish words are softened, and others altered, so to render them more conformable to the derivation from the Latin; thus instead of *coraçon*, the academician says *corazon*; instead of *veces*, *dezir*, *bazer*, they write *vezes*, *decir*, *bacer*; instead of *estoy*, *doy*, *regno*, they write *estoi*, *doi*, *reino*; instead of *dava*, *iva*, *devo*, *escrivo*, they say *daba*, *iba*, *debo*, *escribo*; instead of *cavallé*, *govierno*, they say *caballo*, *gobierno*, &c. These, and many other alterations, our author has followed, in compliance not only with the academy, but with the authority of custom, *quem penes arbitrium est & jus & norma loquendi*.—In regard to his plan, it is quite methodical; he gives the different significations of words with great perspicuity, first setting down the proper, and then the translated sense, and points out their etymologies, so far, at least, as the limits of his work would permit. To the common and most usual words he has added the terms of arts and sciences, with the forms of speech and idioms used in Spanish and English. As the right pronunciation of a language constitutes one of its chief beauties, he has taken care to accent the Spanish words, and to ascertain their sound for the use of foreigners.

Upon the whole; we may venture to recommend this dictionary as by far the best of the kind, and the author as very deserving of his share of literary praise, for promoting the knowledge of his native tongue, and favouring us with a work that cannot but be highly useful to this commercial nation.

ART. II. *Paradise Restored : Or, A Testimony to the Doctrine of the Blessed Millennium : With some Considerations of its approaching Advent from the Signs of the Times. To which is added, A short Defence of the Mystical Writers, against a late Work, intituled, The Doctrine of Grace, or the Office and Operations of the Holy Spirit vindicated, &c.* By Thomas Hartley, A. M. Rector of Winwick, in Northamptonshire. 8vo. Pr. 5s. Richardson.

NO system, scheme, or hypothesis, however absurd and ridiculous in itself, but hath, at particular periods of time, met with sanguine friends and defenders of it; we are not therefore in the least surprised, especially in this enthusiastic and wonder-loving age, to see a writer start up in support of the long exploded and neglected doctrine of the *Millennium*; though it is apparently one of the wildest chimeras that ever entered into the brain of a rational being. Mr. Hartley, notwithstanding, who seems to be much in earnest about the matter, has toiled through near five hundred pages, in support of his darling hypothesis, and made use of every argument which could possibly be gathered up from writers sacred and prophane in favour of it. He endeavours to prove it from the Pentateuch, the Prophets, and Psalms, in the *Old Testament*, from the Evangelists and the book of Revelations in the *New*. To these he adds the testimony of the primitive fathers in the first ages of the church, who, he assures us, all bore witness to a future triumphant state of the church, under a visible reign of Christ on earth.

Mr. Hartley, to do him justice, has left nothing unobserved that could any-ways tend to establish his point, nor omitted any one passage of scripture that could, by any interpretation or method of criticism, be wrested to his advantage; though it is easy, at the same time, to perceive that the whole superb structure of his *Millennium* seems to rest on these two corner stones, namely, the passage in Isaiah, ch. lxx. "Behold, I create new heavens, and a new earth," &c. and the *thousand years* mentioned in the Revelations: These are perpetually recurred to and insisted on through the whole book, as arguments invincible and irrefragable; and yet, after all that he has advanced, we are inclined to think the generality of mankind will still remain as far from conviction, as the sensible and excellent lady*, to whom this work is dedicated.

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* In the ninth page of the dedication to lady Frances Shirley, our author says,

We cannot pretend to follow our laborious author through all his explanations, interpretations, and arguments, but shall satisfy ourselves, and as we imagine our readers also, with a quotation or two, which will give them an idea of Mr. Hartley's style and manner : the use which he has made of the sabbatical year, in support of his Millennium, is curious.

' The divine institution of a sabbatical or seventh year's solemnity among the Jews has a plain typical reference to the seventh chiliad or millenary of the world, according to a well-known tradition among the Jewish doctors, adopted by many in every age of the Christian church ; that this world will attain to its limit at the end of six thousand years ; though all who have held this doctrine have not alike believed in the new heaven and new earth to succeed for a place of glorious rest to the saints. The mystical sense of this sabbatical year has been judiciously explained by the Rev. Mr. Richard Clarke, in his excellent essay on the number *seven*, where he well observes, that as both the sabbath of days, and the sabbath of years had a backward aspect to the blessings of nature, receiving their full completion in the sabbath of creation, so also did they look forward to a similar sabbath of redemption, when the children of the kingdom shall enter again into their rest. And the same learned author, in his treatise on the prophetical numbers of Daniel and John, observes that the six thousand years preceding the sabbath of rest will not run out their full course, which he proves from that prophecy of our Lord speaking of the great woes of the last times, " That those days should be shortened for the elect's sake," alluding to which are those words of the apostle, " He will finish the work (or account) and cut it short in righteousness, because a short work will the Lord make upon the earth." And though what Mr. Clarke deduces from that circumstance of our Saviour's expiring on the cross at the ninth hour, or three o'clock in the afternoon, and so entering into the paradisaal rest before the sixth day of the servile week ended : though, I say, this observation does not carry with it the force of a particular prophecy, or express testimony of scripture, yet it holds forth the light of a strong typical prefiguration ; when

' Though in all the conversation I have had with your ladyship on the subject of the *Millennium*, I never could perceive that I gained much ground towards making you a convert to the belief of it, (though what is here put together in better frame may have better effect) yet I can truly say, that I ever found in my honourable friend a patient hearer of what I had to offer upon it, and one never stiff in conference to maintain or oppose any doctrine which does not affect the essentials of Christianity.'

we consider Christ as the first fruits, and head of the first-born that should enter into his rest, and that no circumstance relating to his life or death was accidental, but full of important signification; so that, upon the whole, we have good ground to believe that this present world will reach its end before six thousand years from the creation shall have had their full accomplishment.

‘ Among the privileges annexed to the sabbatical year, the following are very observable to our purpose: first, that all the Israelites were obliged at this time to release their debtors from all obligations of payment; and to release their bond servants from all farther servitude, provided they had served six years; and so it was called *The Lord's Release*, and that not without a very significant meaning; for it is to be remarked, that none but Hebrew debtors and servants were to enjoy these privileges; all foreigners were excluded, no release being allowed to them in these cases, but only in the great sabbatical year of the jubilee, at the expiration of seven common sabbatical or forty-nine years, when they also should have their redemption: now the former was called *The Lord's Release*, as it respected those whom he dignified with the title of his portion and lot, in preference to all other people, because he had a favour unto them; “For the Lord's portion is his people, and Jacob is the lot of his inheritance.” The Israelites therefore being his chosen, there must needs be a distinction of privileges in their favour: this points in the mystery directly to the election of grace under the gospel-covenant, of which the Israelites in their dispensation were a type allowed of all who acknowledged any spiritual meaning in the scriptures, and they who do not are more blind than the literal Jew after the flesh. If then a prior release (redemption) be here typified, where can we suppose it to fall but upon the family of the first-born from the dead, written in heaven, when at the time appointed for the first resurrection, they shall be “delivered from the bondage of corruption into the glorious liberty of the children of God;” seeing it cannot allude to their condition in this life; for here in general they have a hard service without release, dwelling under poverty, oppression, and contempt, in the tents of ungodliness among such as are indeed nominally their brethren, but really Moabites and Ammonites, Ishmaelites and Hagarenes: however, let them be comforted under the remembrance of the following words of our Saviour, and contentedly bear their cross in a patient conformity to his suffering states: “ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy.”

‘ In the 14th chapter of Deut. where the respective duties of the sabbatical year are enjoined, is the following express command

mand of God : " If there be among you a poor man of one of thy brethren, within any of thy gates in thy land, which the Lord thy God giveth thee, thou shalt not harden thy heart, nor shut thy hand from thy poor brother ; but thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need : Beware that there be not a thought in thy wicked heart, saying, The seventh year of release is at hand, &c. Thou shalt surely give him, and thine heart shalt not be grieved when thou givest unto him, &c." And with respect to the release of the bond servant, man or woman, is the following command : " When thou sendest him out from thee, thou shalt not let him go away empty, thou shalt furnish him liberally out of thy stock." But instead of obedience to these precepts, which the law of humanity within should have prompted them to, the Jews in time waxed hard-hearted and covetous, and neither remitted their debts, nor released their bond servants at the time appointed ; but contented themselves with the form of godliness, and such legal observances as cost them little ; and yet they boasted of their religion, crying out, *The Temple of the Lord—The Temple of the Lord* : or in other words, *The Church—The Church*, We are the *true Church*. And they would fast too at times, and let their poor brethren fast always for them, rather than supply their wants. This their cruelty and hard heartedness towards debtors, bond servants, and poor brethren, in violation of the laws before-mentioned, explains many passages in the prophets, wherein they are reprov'd for their hypocrisy, and mock-services in religious worship : Thus in Isaiah, " Is not this the fast that I have chosen, to loosen the bands of wickedness, to undo the heavy burdens of your poor brethren, and to let the oppressed (bond servant) go free, and that ye break every yoke, &c." And most probable it is that the following petition in our Lord's prayer : " Forgive us our debts, as we forgive our debtors," does particularly allude to this obligation of the sabbatical year ; as the word *ὀφειλέταις* properly signifies such as are our debtors by loan : quere then, if this obligation in certain circumstances, for I don't say all, is not still in force on Christians as much as it was on the Jews ; nay more abundantly, as the gospel is a dispensation of higher mercy, both in its ministration on the part of God, and its obligation on our part, than was the law given by Moses.

An impartial man, untinctured with millennial prejudices, might have considered the sabbatical year for a long time before he would have made this discovery ; but as to the jaundiced eye every thing seems yellow, in like manner to a man who is bigotted to a favourite hypothesis, every thing he reads or sees carries with it something favourable to the grand object of his search.

search. When Mr. Hartley quotes the works of Justin Martyr, Irenæus, and Origen, in defence of his Millennium, it would be to no purpose to tell him that Eusebius, Theodoret, and St. Austin, treated the same doctrine as an idle and visionary romance, though it is indisputable that the opinions on one side are at least as valid as those on the other. At the conclusion of our author's proofs of the Millennium, he offers a few arguments in favour of it, which, as they are of a moral nature, and more intelligible and rational than the rest of this performance, we shall here subjoin.

' The belief, says he, of such a glorious dispensation to take place on earth, may serve as a means to leaven the hearts of such as are under strong attachments to the love and pursuit of happiness in this world, from all insuaring fondness for the perishing things of it, and to animate them to patience and self-denial in their Christian course under the encouraging prospect of precious promises of better things in a far better state of it. It solves many dark riddles in the ways of Providence ; opens many mysteries which are a stumbling block to reason ; and answers that objection of this world's being only a place for folly, sin and misery, by shewing that all the evil which Satan hath introduced in it, shall turn to his own shame, when the second Adam shall wrest his usurped dominion from him, and expel him into the regions of his own darkness. It justifies the ways of God towards man, by providing a gratuitous retribution to the saints in time, for the greater injuries and sufferings which they have endured in time for righteousness-sake ; plucks the scepter of government from the tyrant and oppressor, and puts it in the hands of the servants of God. It gives full display to the wonders of God's wisdom and power in the beauties and riches of creation ; opens a free communication betwixt heaven and earth, and so brings near things that were afar off. It exalts Christ where he was debased, and glorifies him where he was crucified ; and divides between the two component principles of this world, good and evil, giving to the prince of each his separate throne and kingdom. It reveals the sacred Trinity in more conspicuous distinction than any other doctrine, as it represents the eternal Father exalting the majesty of his beloved Son over a world of his own redeeming, whilst the Holy Ghost adds such power to the sanctity of his saints, that miracles will be common things. In a word, a settled religious faith in this holy and glorious state of the church, as prefigured, foretold, and promised in the scriptures throughout, pours amazing light on the sacred volume ; it is a key to many wonderful secrets in the system of this world, and opens paradise lost in paradise restored, whilst man rises to supreme bliss by a gradual ascent on

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the scale of perfection, and is changed from glory to glory : It comforts the suffering Christian under all his trials and afflictions during this short reign of ungodliness, and, in a well-grounded hope of his glorious inheritance with the saints, fills his heart with joy unspeakable. *Blessed and holy is he that hath part in the first resurrection ; on such the second death hath no power ; but they shall be priests of God and of Christ, and shall reign with him a thousand years.* Reader, May thou and I be of this happy number ! Amen !

To his testimony to the doctrine of the Millennium our author has subjoined a short defence of the *mystical* writers, wherein he has severely animadverted on the bishop of Gloucester's Doctrine of Grace. He tells us that the bishop has made use of a *wrong bow*, and *overshot his mark* : he remarks on the assertion made by bishop Warburton, that the *profession of the Christian faith is attended at present with ease and honour*, ' That there is a great difference betwixt a bare profession and an actual possession of a true faith ; and however certain professors, by the help of much *worldly prudence*, may know how to scuffle well for themselves in the present scramble of things, that they may live in ease and honour, enjoy a fat share in the good things of this life, and leave riches behind them ; yet sure it is, that the far greater part of those that truly seek a better country, have ever been here as poor despised pilgrims and afflicted sojourners ; and where it has been otherwise with them, they have not failed of a cross sufficient to balance their worldly advantages.'

And a little after observes (by way of humour) that by the church we are to understand certain *persons* in the church, who, by their *alliance* with the *state*, have made a good bargain for *themselves*.

Mr. Hartley tells us, in a note, a piece of news which we are extremely glad to hear, viz. ' That God will shortly manifest his power in a very remarkable manner, by pouring out his spirit of wisdom more abundantly upon the *female sex*, to humble the pride of those learned men who abuse their learning to the dishonour of the Spirit of Truth.' We sincerely wish this prophecy may be fulfilled, but at the same time hope none of Mr. Hartley's *wise* ladies will ever take it into their heads to write in defence of the *Millennium*.

ART. III. Providence. *An Allegorical Poem. In Three Books.*
By John Ogilvie, A. M. 4to. Pr. 8s. sewed. Burnet.

IT hath often been objected, and with some degree of truth and reason, to the poets of every age and nation, that their best powers and abilities have too often been exerted either to a
bad

bad end, or to no end at all, that they have frequently prostituted the noblest talents in the service of vice and folly, or, at best, employed time, which might have been better spent, in matters of no consequence, such as could only amuse and divert, without bettering or improving the mind : it may, notwithstanding, be asserted in favour of our British bards, that they have often fought strenuously in the cause of religion and virtue, have mingled the pleasing and instructive in the most agreeable manner, and produced the *utile dulci* of Horace more frequently and more successfully than any of their rivals, as the moral works of Pope, Young, Akenfide, and many other elegant writers, can abundantly testify : it is, at the same time, indisputable, that, as the author of this poem observes in his introduction, ‘ Philosophical dissertations, in whatever degree intrinsically valuable, lose their effect on the bulk of mankind, when they are not enlivened with those grates which contribute to amuse the imagination. It is on this account that we find a moral work, in which the most important truths are accurately investigated, overlooked as uninteresting ; when a series of incidents, which are calculated to impress upon the mind some beneficial rule of conduct, is perused with satisfaction, and seldom fails to establish a favourable prepossession. So much stronger is the impulse which leads us to search for pleasure, than that which prompts us to desire instruction.’

From these observations on the nature of the human mind, the ingenious author of this poem, was induced to form a plan for canvassing a subject, perhaps, of all others the most interesting, in which philosophical sentiment might not be separated from entertainment. In the execution of this design, for which Mr. Ogilvie seems extremely well qualified, he hath brought together and arranged all the most cogent arguments, in favour of the Divine Providence, which are to be met with in the best writers on this subject ; enlivening and adorning it at the same time with pleasing imagery, allegorical personages, and harmonious numbers, and in our opinion with such success as to render it, upon the whole, one of the most pleasing and instructive performances which we have reviewed for some time past.

The subject of this work, comprehensive as it is, may not improperly be comprised under the three following heads.

When we contemplate the Supreme Being, as the Creator and Governor of the universe, we either consider him as having disposed the works of nature in their present situation, and as regulating their various revolutions ; or we behold him conferring the most extensive benefit on mankind, by favouring them with a revelation of his will ; or we see him conducting the complicated detail of human life, to effectuate some great and necessary

sary purpose. In each of these views, however, as some objects will occur, which ought at once to excite our admiration and our gratitude ; so others will present themselves, which suggest doubts that require to be ascertained by a connected process of just observation. Thus the works of nature, while they display the omnipotence of the Deity, exhibit such indications of seeming evil, as lead us to challenge, upon a superficial review, his wisdom and his justice. We plainly perceive indeed, that the productions of the earth are suited to the necessities of the inhabitants, for whose benefit it appears to have been created. We see it glowing in many places with the most attractive beauty, and crowned almost every where with verdure and variety. We observe the rotation of seasons regularly carried on in uniform and invariable harmony. But when these marks of design induce us to form a favourable conclusion, with regard to the superintendency of Providence ;——Whirlwinds, storms, volcanos, earthquakes ;——Whatever, in short, of this kind we have been accustomed to consider as productive of evil, reclaims loudly against this decision, and leads us to call in question, if not to deny truths, which appeared to stand upon the best foundation.

When in the same manner we proceed from contemplating the works of nature, to consider the conduct of the Deity, in exhibiting to the world a revelation of his will ; inestimable as the benefit may appear to be, the objections raised against it are plausible enough to represent as suspicious, circumstances which were originally regarded as beneficial. The principal difficulties which occur in this examination, arise from the time at which the doctrines of revealed religion were promulgated to mankind, and from its want of universality in all ages. These at least are the points which are most particularly connected with the present subject.

After all, however, the most formidable objections to the belief of a Providence, are drawn from an estimate of its conduct with regard to human life. The unequal distribution of reward and punishment which takes place in this world ; the depression of virtue and the triumph of successful villany ; are such objects as recurring frequently to every reflecting mind, give occasion to complaints so apparently well founded, as it is no easy matter to obviate effectually. We are the more tenacious of our opinions on this subject, as the experience of almost every individual suggests particular instances of this unequal distribution, in which either himself or his neighbour is immediately and deeply interested. The general observation that this inequality will be fully compensated in some future state of existence, whatever effect it may produce upon a sensible and considerate mind, yet
surely

surely can never produce perfect resignation in a man who considers present happiness, or present affliction as the greatest good, or the most insupportable evil. We may tell such persons that their sentiments are unjust, and that their complaint is irrational; but unless, from proofs supported by the testimony of experience with regard to others, the mind is convinced of the superintendency of Providence; this inequality has, at first view, the force of a convincing argument.

These three topics, as comprehending the whole subject, the author has treated separately, and assigned a distinct book to each of them. In the first, the objections to the belief of a Providence arising from the natural evil which takes place in the world, are stated and obviated; the unreasonableness of wishing that this world was a paradise, or that man had been created with higher powers, is particularly displayed; and the analogical argument from the scale of being, to the probable gradation subsisting in superior ranks, carefully and poetically illustrated.

In the second book, the author considers the several defects of the religious system of the heathen world, and the superior advantages of the Christian; the time when Christianity was introduced, and the difficulty of accounting for the conduct of Providence in this matter. The author here endeavours to prove, That one great end for which Providence permitted this delay to take place, was, that man might be convinced by repeated experiments of the insufficiency of reason to discover any consistent theological system; and consequently of the expediency and necessity of revelation: in order to this, successive views of the state of the world are exhibited, in the first ages of simplicity; under the future rudiments of culture; and at last in the happier æra of its highest improvement; and the enquiry still proceeds, whether the human mind, at any of these periods, was able to discover a rational system of religion: and how far its improvement in this respected correspond to its progress in the invention of arts, or in the researches of science. The consequence resulting from this enquiry is at last fairly deduced: and it appears with that force which every series of reasoning acquires, when it either proceeds upon principles which are evidently just, or consists of facts which are universally obvious.

The consequence deduced from the whole series of argumentation in this book is, that the reason why Christianity was introduced so late into the world was because, if it had been granted sooner, man would have arrogated its discoveries to himself: at the conclusion of this book, Reason is personified, to render that part of the work in some measure entertaining, where the separate arguments are summed up, and the conclusion resulting from them impartially stated.

The third book is intended to throw some light on the conduct of Providence, with regard to human life : the author describes its miseries and calamities ; considers the inconveniencies and dangers of affluence and prosperity, and the advantages of indigence ; vindicates the dispensations of Providence with regard to suffering virtue, by arguments drawn from the weakness of the human mind, unable to determine the extent of its own faculties, from its mistaking, in many instances, the ruling passion, and from its temerity in judging that a powerful temptation may be subdued, because a weak one has been resisted. The arguments from a future state are then examined, and the Providence of God vindicated, from the saints in heaven. In the conclusion of the poem, Wisdom is personified, and pronounces her decision from a review of the whole.

Having thus given our reader a brief analysis of this work, and acquainted them with the author's manner of treating his subject in the three several books which compose it, we shall proceed to present him with a few extracts from the performance itself, which has in all respects an uncommon degree of merit.

Amongst many other poetical beauties which strike us in the first book, the following lines on the useful vicissitude of the seasons, give us the highest ideas of our author's descriptive talents, and shew him to be a perfect master of numbers.

‘ The Seasons thus, harmonious as they roll,
Have each its separate use ; to warm the soil
With genial heat ; to bid its moisture flow
Thro’ the fine fibres of the shooting plant
Slow-raised ; to call thy fair assemblage forth,
Triumphant Beauty ! Daughter of the Dawn !
Queen of the rosy-smiling mead ! to swell
To full luxuriance thy gay-broider’d train,
What time from laughing Ceres, o’er the field
Loose drops the yellow sheaf ; or when thy wing
All-radiant on th’ autumnal gale ascends,
To pour rich juices thro’ the fertile earth ;
That Nature in her robe of living green,
Deck’d like a bridegroom for his nuptial hour,
All breathing balm, may hail thy loved return.

‘ Lost were this fair harmonious round, that wakes
The soul to joy ; lost were the vivid bloom
Of Health that mantles on the cheek of youth
In smiles : the herbage of the field would shrink
Livid and lank, should constant Summer scorch
The thirsty plain ; the fainting swain would drop

His lifeless limbs; the world of water stand
 Stagnant and putrid; and the fell-eyed plague
 (Like that which walks o'er Asia's sultry fields :)
 Would raise an arm of terror, waste the earth,
 'Tremendous in his course; and from the globe
 Sweep half its people as he roam'd along.'

In the lines immediately following these, where the author is speaking of the use of winds and storms, the image of the affrighted owl is as truly poetical as any-thing we remember to have read.

————— ———— ———— ———— ———— ' Afar,
 The tower all-naked, where the shrieking owl
 Broods o'er her young, sustains the fierce assault
 That shakes its domes. The mother scared within,
 Oft as the shock'd wall totters, starting leaves
 Her nest, and oft returning, as the voice
 Of parent love persuades, she sits alone,
 And screams, wild wailing to the wasteful winds.'

The reader will easily perceive, by the turn of Mr. Ogilvie's lines, that he is a great admirer, and a very successful imitator, of one of our best poets, the author of *The Pleasures of Imagination*. The following sensible reflection is so much in the style and manner of Dr. Akenfide, that one would almost think they were really written by that charming author.

' Know then, whate'er in nature's ample field
 The scanty ken of thy revolving eye
 Hath mark'd as evil; in the general plan
 Is just, is beauteous: the conjoining parts,
 Though each when separate, like a single limb
 In some proportion'd shape, appears deform'd,
 As viewed apart; yet when exactly wrought
 In the full work, an heightened grace assumes,
 And aids the perfect symmetry of all.'

Mr. Ogilvie's panegyric on Great Britain, at the end of the first book, does no less honour to himself than to his country. As it is remarkably elegant, we cannot deny ourselves the pleasure of laying it before our readers.

————— ———— ———— ———— ———— ' On some happier climes,
 The hand of Heav'n hath shower'd its richest spoils,
 Profuse of bounty. Though the juicy grape
 Tempts not the lip of Luxury, the pine
 Feels not the scorching sun, nor on the bough
 Hangs clothed in mantling gold, and ripe to taste,

The mellow orange : yet their plains can boast
 A nobler produce. In yon blifsful ifle,
 Gay plenty reigns ! Ascending as he spoke
 From the blue deep, to my transported gaze
 Rose the white cliffs of Albion. Hail beloved
 Of Heav'n ! (with joy exclaim'd th' inraptured fire)
 Britannia hail ! O ! from the world disjoin'd,
 As Nature's hand had form'd the soft retreat
 Of happiness and love ! No fevering sun
 Blasts thy gay meads : no deep volcano boils
 With inward fire : nor thro' the cave beneath,
 Walks the dire earthquake. The tremendous shock,
 That from their loose base heaves the works of man,
 Just vibrates on thy bosom ; as the voice
 Of distant thunder, moves the trembling ground,
 And murmurs in the air. Thy fields rejoice
 With chearful plenty. On yon waving plain,
 I see the goddess walk ! her loosened robe
 Floats in the gale redundant ; on her cheek,
 In full luxuriance swells the blushing Spring ;
 And scents her breath with myrrh. Mark how she rears
 Her horn aloft, and liberal, o'er the field
 Pours all her treasures. Man's enlivened soul
 And all the groves are transport. Hark the voice
 Of Music warbles from the bough ! The hind
 Feels his heart leaping as he looks around ;
 And Joy's bright beam bursts boundless o'er his mind.'

Mr. Ogilvie, in the second book, takes occasion, in the prosecution of his design, to prove that even in the most enlightened periods of antiquity, mankind was not able to discover a rational system of religion ; and that Athens, in its highest splendor and glory, was ignorant in this particular : his description of that celebrated seat of taste and learning, is extremely beautiful.

' Lo Athens rises to thy view ! Thou seest
 The clime beloved of Wisdom, where improved,
 The morn of science ripens into day.
 There the faint beam that o'er th' Ægyptian clime
 Shook loosely-fluttering, pours a steady blaze,
 Unstain'd by passing clouds. The Persian there,
 Marks his young system opening on the gaze,
 To full-proportion'd symmetry. With joy,
 Thy sons, Phœnicia, in the thronging port
 Behold reviving commerce. Ev'n the look
 Of pale Judea brightens, as the draught

Unfolds Religion's beauteous form, pourtray'd
 In fairer colours, and the kindling flame,
 Waked at Devotion's shrine. No more thou viewest
 Austere Philosophy confined to few :
 Lo where she moves, with all th' immortal nine,
 That sweep the lyre melodious ! In her eye
 The Graces languish, and her melting voice
 Is harmony. In Plato's glowing page,
 Her strain still vibrates to the thrilling heart
 Deep-pierced, that pants to clasp the lovely form
 Of smiling Beauty ; or intranced surveys
 In vision's vivid beam, Elysian groves,
 The great rewards of Virtue ; and elate,
 Bursts o'er the bound of death, and hopes the skies.

' There heav'n-bred Genius fired Pericles' soul,
 Beloved of Pallas, on whose tuneful tongue
 Divine Persuasion pour'd her magic lay.
 Stern Justice there to Aristides' hand
 Consigned her balance ; thro' th' illumined soul
 Of god-like Socrates, meek Wisdom shot
 Her purest ray, and to the mental hope
 Display'd a world to come. Themistocles
 Elate, from Luxury's high-arched brow,
 Snatch'd the loose plume, and on her purple crest,
 That shook on Victory's triumphant wheel ;
 Wrote Disappointment.——Yet not all the arts
 That polish life ; not the meridian reign
 Of mild Philosophy that forms the mind ;
 Not all the just simplicity of taste ;
 Nor pour'd from warbling lutes, the melting lay ;
 Nor the sweet plaining of the tragic Muse
 That thrill'd the ear of Pity ; nor the tide
 Of rapid Eloquence that rush'd along,
 And whirl'd light Passion on its headlong wave ;
 Not these united gave the soul to reach
 The First of Beings.——Back th' astonish'd thought
 Recoil'd to earth, lost in the boundless maze
 Of His perfections ; and despaired to rise.'

The advantages of an humble situation in life, exempted from the temptations and dangers of prosperity, are finely painted in the third book. Nothing can be more poetical than these lines :

' Lives not untutor'd Indigence at ease ?
 And steals unseen along the vale of Life,
 Calm, peaceful, shelter'd from the stormy blast

That shakes Ambition's plume, that wrecks the hope,
 The quiet of mankind?—What though to these
 The means are scanty?—O'er the roughned cheek,
 Health sheds her bloom: their sinews knit by toil,
 Robust and firm support th' allotted weight;
 And gradual loosed by long-revolving years,
 Resign their charge, untainted by the seeds
 Of lurking Death flow thro' the form diffused
 From meals that Nature nauseates, from the cup
 Where the wine laughs, and on the mantling cheek
 Kindles a transient blush; but works disease,
 And shades the temples with untimely snow.'

Our author's description of the shepherd's domestic happiness, which we meet with a little farther in this book, may be considered as a pleasing family-picture. In the latter part of this book, Mr. Ogilvie endeavours to assign some reasons why virtue is exposed to sufferings, and vice permitted to riot in temporary pleasures; reasons which, in our opinion, are by no means satisfactory, nor indeed so clear and perspicuous as we could wish: add to this, that our author hath not dwelt sufficiently on the arguments from a future state, which doubtless afford the fullest and most complete answer to every thing that can be advanced concerning the unequal distribution of things in this world. The poem, however, ends very properly with a vindication of Providence, supposed to come from the saints and blessed spirits above, who are placed in a state of immutable felicity: to believe that the souls of good men made perfect should be thus employed, is certainly no unreasonable suggestion.

The limits of our work will not permit us to give any more quotations from, or to make any further observations on, this excellent performance; we shall only, therefore, beg leave to add, that Mr. Ogilvie's poem on Providence will give our readers, at least those amongst them who have any taste for things serious and useful, great pleasure, as it abounds in noble and religious sentiments, cloathed in most elegant language, and adorned with the most striking graces of poetical composition.

ART. IV. *The Trial of Abraham. In Four Cantos. Translated from the German.* 8vo. Pr. 2s. Becket and De Hondt.

THE German muses, who, in the last age, were remarkable for their aukward carriage, are, in the present, as distinguishable for elegance and grace: we have already endeavoured

deavoured to do justice to the ingenious Gesner, and allowed Mr. Klopstock that degree of merit which he seemed intitled to : the author of *the Trial of Abraham*, whoever he is, seems by no means inferior to his cotemporaries, with regard to his poetical excellency, as every impartial reader will acknowledge, on perusal of the little work now before us, which, even through the medium of but an indifferent translation, abounds with many striking beauties. The history of Abraham's intended sacrifice, as related in holy writ, of itself a most interesting event, is here illustrated by some natural circumstances, and adorned with poetical imagery. In the first canto Abraham receives the command from God to sacrifice his son : he resolves, after many doubts and struggles with himself, to conceal the dreadful news from Sarah his wife, but imparts it to his friend Eliezer. Two guardian angels are introduced, who converse about this important event, and admire the goodness and resignation of Abraham. In the second canto, Isaac is supposed to return from the house of Nahor to his father's ; the joy and festivity on this occasion are described, and artfully contrived to form a striking contrast to the melancholy scene that is to follow, when Abraham acquaints his son that he must attend him to Moriah, to sacrifice to the Lord. Isaac prepares to attend him. The third canto gives us an account of the patriarch's journey to Moriah, where he discovers to Isaac the command which he had received from God. The tenderness, reluctance, and piety, of the father, the son's duty, resignation and obedience, are happily and pathetically described. The angel descends, sent by the most High to stop the hand of Abraham. They join to praise the goodness of the Almighty, and return to Mamre. During the absence of Abraham and Isaac, Eliezer (which is the subject of the fourth canto) acquaints Ishmael, who is supposed to have come on a visit to his father, with the command of God touching the sacrifice of Isaac, which brings on a conversation, wherein Ishmael relates the history of his own life to that time. Sarah dreams a dream, which greatly alarms her, but which is favourably interpreted by her friend Keturah. Eliezer retiring into the neighbouring fields to indulge his melancholy, is surprised with the sight of Abraham and Isaac returning from Moriah. They hasten to Sarah, to whom Abraham relates the whole transaction : how, out of concern for her, he had concealed the order from her, and revealed it to Eliezer alone ; the severe conflict he had undergone, before he could bring nature to due resignation ; how he built an altar on Moriah ; how willingly Isaac had submitted to his apparent fate, and how he even placed himself upon the altar, and, lastly, how, when on the point of giving the fatal stroke, an angel called to him,

signifying that the Lord was satisfied with his intended obedience, and proclaimed new blessings to his family. They join in pious thanksgivings to God for his goodness to them, and the poem ends,

Our readers will perceive by this short and imperfect sketch of the poem, that the composition is truly dramatic, and such as, in good hands, might form an excellent oratorio, or sacred tragedy. But a more complete idea of this performance may, perhaps be given, by a few extracts from it: we shall, therefore, subjoin a quotation or two from what appeared to us the most animated parts of it. The conclusion of the second canto is extremely elegant.

‘ The family being retired to sleep, and Abraham and Sarah in the innermost part of the tent, the anxious mother asked the cause of that secret trouble which she had plainly observed in his countenance. Abraham answered: Thy question I cannot blame. Where we seek for joy, to see the appearances of grief, strikes the sensible heart; though sometimes of purest joys the vehicle is only as fleeting clouds, of short continuance. For how nigh is pain to pleasure? Joy has sighs, and melancholy, raptures. However, I shall impart to thee the thought, which mingled tears of sorrow with my tears of joy. When you so fondly embrace the boy, a gloomy thought came across me, and in the midst of sweet sensations shook me with strange terrors. I thought, what if a sudden stroke of fate should deprive thee of that dear child; and not seldom has the Lord visited even those whom he loved best with such afflictions. This was what troubled my imagination; but the impression soon passed over.

‘ Thus spoke he; and not contrary to truth were his words, Yet saw not the mother into this mystery. She replied, much moved:

‘ My dear, how thou shokest me! How could that thought enter into thy soul! the most direful of all thoughts! I tremble to hear it. Could I part from thee, Isaac! how could I part with thee, my dear, my only son? Alas! to be deprived of the smiles of thine innocent eyes, and thine affectionate talk with which thou rewardest my fondness. Few then and most wretched would be my days. But why do I dwell upon such a dismal subject? O, my honoured spouse, let not such a thought any more enter thy heart; see brighter views offer themselves to us; to us brilliant futurity opens a paradise of golden hopes: I was basking in them, till this dreadful surmise of thine, like a thunder clap, disturbed them. Let us entertain better hopes, and hopes grounded on sovereign Providence, which gave him to us, has preserved him, and crowned him with promises, the remembrance

remembrance of which is a continual fountain of joy to me. O the raptures which swell my heart, when I think on those hopes, which seem as it were beckoning to me, as near at hand, and the traces of which I plainly perceived in Isaac's account of his life at Haran. O, my dear child, I see thee already happy in a bride worthy of thee. God himself has for thee decked her with all the lustre of the morning; formed her entirely according to thy heart; endued her with every virtuous disposition, and all perfection of faculty and beauty. She loves thee, and thou her. Methinks I see already round me a blooming troop of boys and girls, calling thee father, and whose looks shew thee so. They play about me. Delightful sight! O happy son, and happy mother who bore thee, and suckled thee! Under this lively hope, the years which retard the accomplishment of them will slide away like months. Yes, my dear spouse, if before these happy times my eyes should close, and never see the object of my child's love, nor lisping grandchildren ever call me mother, then will I intreat some angel to convey me hither, where invisible I may look down, and partake of your happiness.'

We wish the nature of our work would permit us to insert Abraham's reflections on his journey to Moriah, which the reader will meet with in the third canto, as they are remarkably beautiful, though not more so than his address to the Almighty, just before he is going to sacrifice his son. Sarah's dream, in the fourth book, is so finely imagined, and so poetically described, that we shall quote it, for the benefit of our readers.

'I was walking in the vale of Sharon, and, delighted with the lillies and roses, roved to the foot of Moriah, where I sat down under an olive-tree; when an angel from a bright cloud descended, with a cedar shoot in his hand; he delivered it to me, saying: Sarah, take this cedar, here plant it, and water it from the brook Siloah; under thy sedulous tendence it shall rise to the heavens, spread wide its shade, and amidst its leafy branches shall the birds of the air nestle. I had no sooner set it, and watered it from Silpah, than, the sun shining on it, it rose visibly, and extended like a cedar of the Lord on Lebanon. My heart overflowed with joy; I conceived a love for the tree, equal to that of a mother for the son of her barren years. I was continually under the shadow of its boughs, and the height of its tufted top gave me infinite pleasure. On a sudden, thunder shook the air, though cloudless; and from the serene heavens issued a flash, which entirely enveloped my favourite tree. I fled I know not how, till a little recovered, I sat down and wept bitterly, for this extraordinary destruction of the tree; but venturing

turing to look back, instead of its being reduced to an ash, as I expected, it was standing entire, and amidst the heavenly flame looked more beautiful than before.'

As a prose * translation of a poetical work must always give us a faint and imperfect copy of a good original, we could wish that the same gentleman who gave us so elegant a picture of Abel in blank verse, would favour the public with a new version of the *Faith of Abraham*.

ART. V. *The Botanist's and Gardener's new Dictionary; containing the Names, Classes, Orders, Generic Characters, and Specific Distinctions, of the several Plants cultivated in England, according to the System of Linnæus; directing the Culture of each Plant, describing its singular Virtues and Uses, and explaining the Terms peculiar to Botany and Gardening. In which is also comprised, A Gardener's Calendar, divided alphabetically, according to the Names of the Twelve Months of the Year, directing the whole Practice of Gardening in the Flower-Garden, the Seminary, the Fruit-Garden, the Kitchen-Garden, the Green-House, and the Stove. And to which is prefixed, An Introduction to the Linnæan System of Botany, explaining the Theory of that System, and the Names and Characters of all its Classes and Orders. By James Wheeler, Gardener and Nurseryman in Gloucester. 8vo. Pr. 6s. Owen.*

A Dictionary, even one on botany and gardening, is, at best, but dull reading, yet we have been at no small pains to enable ourselves to judge of the merit of Mr. Wheeler's compilation. Before we give our opinion of the work, we shall be candid enough to permit the writer of it to say a word or two in his own behalf.

The preface to this dictionary is a kind of apology for its publication; in which Mr. Wheeler declares, that, however his work may be considered as a collection from other books, it is not, nor was ever intended, an abridgement or imitation of any one book yet published, but was originally designed for private use. All this our readers are at liberty to believe or disbelieve, as they think proper; but to permit, as we before observed, this writer to speak for himself, in the preface we find the following passages.

* We would advise the translator, in his next edition of this work, to substitute some other expressions in the room of the following, viz. *ignited, terebrous, ecstasied, inane, prestiges, umbered, solaceful, lugubrious, emaning, uberous, &c.* which, however sonorous they may be, are rather affected and unintelligible.

‘ It is necessary to observe, that the two dictionaries of botany and gardening that have hitherto appeared in our language, are confessedly antiquated. The Linnæan system of botany, which is now universally established, and solely studied by all such as would understand plants, was not known when Mr. Bradley's dictionary of plants was published. Mr. Miller's *Gardener's Dictionary* went thro' several editions, prior to the establishment of that system; and, indeed, in all the editions of Mr. Miller's dictionary, except the last, little notice is taken of the Linnæan system, or of the Linnæan names or characters of plants. In the *Gardener's Dictionary* no particular system of botany is observed, though the author gives, in some measure, into every system. In the last edition of that work, the system of Linnæus is, indeed, for the most part, adopted, so far as regards the generic names and characters; but then, many of the species of Linnæus are treated as distinct genera; and in ascertaining, describing, and arranging the species of the several genera, no one particular method is followed, but all systems are promiscuously jumbled together, and that without any regard to the natural arrangement of plants.

‘ In a work of this kind, it is necessary that some one only system of botany be followed; and it is chiefly in this particular that these sheets boast a preference over the dictionaries of Bradley and Miller. Here the system of Linnæus is scrupulously adhered to; his specific as well as generic characters are exhibited, and the natural order of his arrangement of the species preserved. But this book can claim other advantages over the books already mentioned, besides this necessary piece of uniformity. Many articles are added, not to be found in those books, some of them distinct genera of plants, cultivated in the English gardens, but many more of them explanations of botanic terms. A capital circumstance which may be mentioned in favour of this book, is, that of having all the English names of the several genera and species treated of entered in their proper places, with references to their respective Latin names. Other improvements peculiar to it are, the *Gardener's Calendar*, and the *Uses of Plants* inserted in the body of the work, together with the *Explanation of the Linnæan system of botany* prefixed to it; and, it is to be hoped, that the convenient size, and proportionable price, of this book, as they are more obvious, will not be deemed less considerable advantages.

‘ The difficulty of comprising a work of this nature in the compass of so small a volume, must appear very great to every person who is acquainted with the subjects; but this difficulty was surmounted, by observing the following method: 1. Few plants have been described but such as are cultivated in this country;

country; exotics, which the gardener is supposed never to have seen, and common weeds, being deemed unworthy a place in such a Compendium as this. 2. The synonyma of plants, which would multiply articles, and perplex the young botanist, are, for the most part, omitted; and the reader, unacquainted with the Linnæan names, is directed to them by the English names, if they have any. 3. In describing the generic characters of plants, such circumstances as serve to make a part of the characters of the class, or order, are generally omitted, as the number, proportion, disposition, &c. of the parts of generation; because they would be found no more than constant repetitions of circumstances mentioned in the description of the class and order in the Introduction, and of the several plants arranged under the same class and order in the body of the work; each genus of plants, prior to the description of its generic characters, being constantly referred to its proper order and class. 4. The plants mentioned in this work are supposed to be known to the young botanist, either by their English or botanic names, and therefore a description of them is not attempted, in order for him to know them by such descriptions. The generic and specific characters, according to the system of botany now established, are here delivered, because they are circumstances which the young botanist is supposed not to know; it is not pretended, by dry and insipid descriptions, to tell him what every gardener is supposed to know, or, at least, should know, every plant cultivated in the English gardens, one from another; and, indeed, the specific characters of Linnæus are themselves short descriptions, and convey a distinct knowledge of the plant. The great reduction Linnæus made in the supposed number of species, has also afforded much opportunity of abridging the subjects; and in genera, where the species are very numerous, their number has only been mentioned; and no more of them described than are met with in the gardens. On other occasions, where the number of species cultivated is very great, a particular description of them has been omitted, if the same mode of culture served for all; and where the method of cultivation was different such plants as required the same culture have been frequently classed together.

‘ With respect to the varieties, few of them have been mentioned, and those but occasionally, in directing the culture of the species; the varieties are very vague, and continually increasing, therefore an attempt to mention them would be highly absurd in a volume of this size.

‘ The native places of plants, and such other circumstances as are necessary to the knowledge of their culture, found in the works of Linnæus and others, have been always mentioned, with due

due regard to the authority of Mr. Miller, whose method of cultivation, because founded upon long experience, has been generally directed. To the indefatigable industry of this great gardener, the public are much indebted; and it is with considerable reluctance, that the compiler of the following sheets has found himself under a necessity of animadverting upon a work from which he has collected no small share of the materials of his own.'

Every man should be allowed the merit which he is really possessed of, and the share of praise that is its necessary attendant. We allow that Mr. Wheeler's work is systematical; the subjects are well arranged, and the matter judiciously selected: yet, after all, the greatest part of it is certainly transcribed from the last edition of Mr. Miller's Gardener's Dictionary.—This may, perhaps, be thought a heavy charge, and it may be imagined we are mistaken in our judgment.—Two men may, doubtless, *think* alike; had we, therefore, found in this work of Mr. Wheeler's, Mr. Miller's *thoughts* only, we should not have been so ready to censure; but, when we find in every part of it Mr. Miller's *words* also, can silence be justified in us, whose duty it is to judge in these cases with the strictest impartiality?

It will be necessary, perhaps, to make good this charge against Mr. Wheeler. The whole article under the word *PAR-TERRE* is taken, *almost*, word for word from Miller, and the same may be said of the article under the title *GRAVEL*, except that in this last Mr. Wheeler has *artfully* enough transposed some of the paragraphs; we have compared them, and many other articles, with Miller's Gardener's Dictionary, edition 1759, therefore cannot be mistaken.—However, that such of our readers as have not seen this work may be able to judge how far we are in the right, we shall, in this place, give them Mr. Wheeler's account of the culture of the pine-apple, to be found in his work under the title *BROMELIA*.

'The tree that produces the Ananas is a native of New Spain and Surinam. There are several varieties of it, but the principal are five: 1. The oval pine apple, with white flesh. 2. The pyramidal kind, with yellow flesh. 3. The smooth leaved kind. 4. The shining leaved kind, with scarce any spines on its edges. And, 5. The pyramidal olive-coloured kind, with yellow flesh. There are a multitude of other varieties of less note, and probably there might, by proper management in the sowing, be raised as many kinds as we have of apples and pears in our orchards.

'The plant grows wild in vast abundance in many parts of Africa, and has been long cultivated in the hotter islands of the West Indies, where they are now very plentiful and very fine.

It

It is now some time also since it has been introduced into the gardens of Europe, where, with proper management, it succeeds very well. There is an opinion, that there are none raised so good from the American plants, as from those originally propagated by M. la Cour of Leyden, the first who ever succeeded in the bringing it to fruit in Europe; but this is an error, occasioned by some of the indifferent kinds having been at first frequently sent over from America; but of late we have had much finer from thence than ever M. la Cour knew. The first sort is the most common in Europe, but the second is greatly preferable to it; being much larger and better flavoured, and the juice being less astringent, the fruit may be eaten with less danger in large quantities. This usually produces six or seven suckers also under the fruit, from whence it may be propagated, and therefore is the most fit for culture of any. The third sort is propagated merely as a curiosity, the fruit being much inferior to that of the others. The fifth is the most valuable of all, and is had from Barbadoes and Montserrat. The fourth is what is called in America the king-pine. These plants are propagated by planting the crowns, which grow on the fruit, or the suckers which are produced from the plants, or under the fruit. The suckers and crowns must be laid to dry in a warm place, for four or five days or more (according to the moisture of the part which adhered to the old plant or fruit) for if they are immediately planted, they will rot. The certain rule of judging if they are fit to plant is by observing if the bottom is healed over and become hard, for if the suckers are drawn off carefully from the old plants, they will have an hard skin over the lower part, so need not lie so long as those which by accident may have been broken; but whenever a crown is taken from the fruit, or the suckers from old plants, they should be immediately divested of their bottom leaves, so high as to allow depth for their planting, so that they may be thoroughly dry and healed in every part, lest when they receive heat and moisture, they should perish, which often happens when this method is not pursued. As to the earth in which the ananas is planted, if you have a good rich kitchen-garden mould not too heavy, so as to detain the moisture too long, nor over light and sandy, it will be very proper for them without any mixture: but where this is wanting, you should procure some fresh earth from a good pasture, which should be mixed with about a third of rotten neat's dung, or the dung of an old melon, or cucumber bed, which is well consumed: these should be mixed eight or six months at least before they are used, and should be often turned, that their parts may be the better united, as also the clods well broken. This earth should not be screened very fine; for if you only clear it of the great stones

stones, it will be better for the plants than when it is made too fine. There should be no sand mixed with the earth unless it be extremely stiff, and even in that case not more than a sixth part of sand. In the summer season, when the weather is warm, these plants must be frequently watered, but you should not give them large quantities at a time; you must also be careful that the moisture must not be detained in the pots by the holes being stopped, for that will soon destroy the plants. If the season is warm they should be watered every other day, but in a cool season twice a week will be sufficient; and during the summer season you should once a week water them gently all over their leaves, which will wash the filth from off them, and thereby greatly promote the growth of the plants. This plant will not require to be new potted oftener than twice in a season; the first time should be about the end of April, when the suckers and crowns of the former year's fruit (which remained all the winter in those pots in which they were first planted) should be shifted into larger pots: but you must be careful not to overpot them; nothing being more prejudicial to these plants. The second time of shifting them is towards the latter end of August or beginning of September, when you should shift those plants which are of a proper size for fruiting the following spring. At each of these times of shifting the plants, the bark-bed should be stirred up, and some new bark added, to raise the bed up to the height it was at first made, and when the pots are again plunged into the bark-bed, the plants should be watered gently all over the leaves to wash off the filth, and to settle the earth to the roots of the plants; this being done, they may remain in the tan till the beginning of November, or sometimes later if the season is mild; for in that case they will require no fire before that time. During the winter-season these plants will not require to be watered oftener than every third or fourth day, according as you find the earth in the pots to dry; nor should you give them too much water each time, for it is better to give them a little often than to over-water them, especially at that season. There is not any thing can happen to these plants of a more dangerous nature than to have them attacked by small white insects, which appear first like a white mildew, but soon after have the appearance of lice: these attack both root and leaves at the same time, and if they are not soon destroyed, will spread over a whole stove in a short time. The safest method of destroying these insects, will be to take the plants out of the pots, and clear the earth from the roots; then prepare a large tub, filled with water, in which there has been a strong infusion of tobacco-stalks; into this tub you should put the plants, placing some sticks cross the tub to keep the plants immersed

immersed in the water. In this water they should remain twenty-four hours; then take them out, and with a sponge wash off all the insects from the leaves and roots, and then cut off all the small fibres of the roots, and dip the plants into a tub of fair water, washing them therein, which is the most effectual way to clear them of these insects. Then you should put them in fresh earth, and having stirred up the bark-bed, and added some new tan to give a fresh heat to the bed, the pots should be plunged again, observing to water them all over the leaves as was before directed; and this should be repeated frequently during the summer season. The above is the treatment Mr. Miller recommends in respect to the insect that attacks this plant, the absurdity of which Mr. Barnes endeavours to point out; first, by supposing this to have happened to a young plant in the summer time: after it has been steeped it will receive such a check, that when it begins to get root, it will probably shew fruit immediately after: secondly, if it happens to young plants in the winter time, they will half of them rot before they get root: thirdly, if it happens to old plants in the summer, they will shew fruit immediately after, and that small and mean: and lastly, if it happens to old plants in the winter time, they will be in danger of rotting, and those that escape the moving them so late, will cause the fruit to be small and ill-tasted: and all these inconveniencies, Mr. Barnes affirms to have happened to all the plants, that to his knowledge were thus treated. Mr. Barnes insists, that these insects are far from being so hurtful as Mr. Miller suggests; and that the insects, by a proper treatment of the plant, will in time disappear. He directs, if the plants are attacked either in summer or winter, to examine their roots, and if they have filled the pots, to give them other pots a size larger; then stir up the bark, and add a good quantity, though not above half, of new bark. If it be summer, keep the earth in the pots in a middling degree of moistness, by sprinkling the plants all over with a pot that has a nose on it. If in the winter, let the water be given them with a spout, not letting any come on their leaves. The plants will soon recover themselves and grow, and the insects will disappear. It must be observed, that if the plants have shewn fruit, they should not be put into larger pots.

‘ It was formerly the practice of most people who cultivated this fruit in Europe, to build dry stoves in which they kept their plants in winter, placing the pots on scaffolds, and in the summer to keep them in hot-beds of tanners bark under frames, but this is found by late experience a bad method, for the glasses lying so near over the plants, there is not a sufficient quantity of air in the bed to nourish the fruit and give it that vinous flavour

your which good fruit always abounds with; and when these glasses are closely shut down in the night, the vapours which arise from the fermentation of the tan, and the perspiration of the plants are closely pent in, and being condensed against the glasses fall in water on the plants. Therefore to remedy this inconvenience, it is now the practice to erect low stoves with pits therein for the hot-bed; these are built different ways, according to the fancy of the contriver.'

The judicious reader, upon consulting Mr. Miller under the title ANANAS, will find that Mr. Wheeler has borrowed from him, almost word for word, this account, except the part of it where he mentions Mr. Barnes's differing in opinion from Mr. Miller, with respect to the management of plants infested with insects.

After all, however, we allow, that the work now before us is very useful, and will doubtless prove of great service to many whose pockets will not permit them to purchase a larger and more complete dictionary on the subject, we mean Mr. Miller's.

ART. VI. *The Elements of Agriculture*. By M. Duhamel Du Monceau, of the Royal Academy of Sciences in France, and Fellow of the Royal Society in London, &c. &c. &c. Translated from the Original French, and revised by Philip Miller, F. R. S. Gardener to the Worshipful Company of Apothecaries at Chelsea, and Member of the Botanick Academy at Florence. In two Volumes. 8vo. Illustrated with Fourteen Copper Plates. Pr. 1cs. sewed. Vaillant.

THIS work is a translation of a very useful abstract of M. Duhamel's former writings on agriculture, in which he has preserved all the necessary reasonings and conclusions, without troubling his readers with long and often repeated details of experiments. His motives for this publication will be best told in his own words.

'For many years, by inclination devoted to this useful labour, I have laid down several principles in agriculture, supported, not by mere conjecture, but repeated experiments; but the resolution I made not to advance any unsupported opinions, obliged me, in the six volumes I formerly published on the culture of lands, to make details of many experiments made in almost every province of this kingdom; insomuch that the same fact is sometimes mentioned and supported by new proofs in

in every one of those volumes. This was certainly the truest method of gaining entire credit. But several lovers of agriculture have told me, that after having firmly established my principles, it was proper to connect them, in a more compact work, and give them detached from such details as, though at first necessary to gain them credit, are now become superfluous; serving only to divert the attention of the reader, particularly the industrious husbandman who has neither time nor taste to apply himself to the perusal of large works. These reasons induced me to lay aside several pieces I had begun, and write an elementary treatise, or true Rudiments of Agriculture, in which I have attended only to what is absolutely necessary and useful.

Let it not be imagined that the principles which I have collected in this work are new matters of which the ancients were ignorant. No, I publish them not as such; they consist frequently of methods used in some provinces, the utility of which it was necessary to point out, and which I was desirous of introducing into others where they were not known. In one place they till the ground properly; in another they are better acquainted with the use of manures; whilst in one country they succeed well in the culture of certain plants they are in that respect entirely ignorant in another, &c. It therefore seemed necessary to put it in the power of the husbandman to know, and reap his advantages from, what was well done elsewhere. These are well established truths, and derive their principal merit from their simplicity. For, not to deceive ourselves, things too much complicated and refined are no ways suitable to wide-extended objects; and in this light we must view agriculture. A refined husbandry which requires particular care and attention, scrupulously adhered to, may succeed in a small farm, under the eye of an assiduous and intelligent proprietor; but in the hands of most farmers, causes badly combined will produce effects entirely opposite to the primary views. I would have all prejudices and customs known to be bad, rooted out; but it should be done by slow degrees, for it is not prudent to endeavour too suddenly to change customs long established.

Though it has been thought proper to abridge as much as possible the details, yet is not this work thereby rendered obscure.

General observations on the mechanism of vegetation; the best methods of breaking up lands; wherein consists the best tillage, and what is to be expected from it. Of different manures, the means of procuring them, and the best method of using them; the choice and preparation of seeds, and the several ways of sowing them; the care that is required during the growth of the grain; the manner of getting it in, threshing, cleaning,

cleaning, and preserving it; which are the most proper instruments of husbandry; of the use of natural and artificial pastures; the methods of procuring them; the particular culture of some useful plants; lastly, a detection of some abuses that are an obstacle to the progress of agriculture, are in general the subjects treated of in the two volumes I now present to the public.

In our review of this work we shall pursue the method laid down by our author, and follow him step by step, that our readers may have a perfect idea of what they may expect to find in it.

The first volume is divided into six books, which are subdivided into chapters and sections. The first book contains what our author calls Introductory Observations, being chiefly botanical descriptions of the different parts of plants. In his division of plants he admits only of annuals and perennials, taking no notice, for brevity's sake, of biennials, &c.—In treating of roots he gives his readers the forms of the several kinds of roots, and makes observations on tap roots, on horizontal and lateral roots, and the extension of roots, not forgetting the shoots which they make, and the uses to which they may be applied. He then proceeds to the stems and branches, of which, after having described the several forms, he relates the manner of their unfolding, the uses to which they may be applied, and gives his thoughts on the connection betwixt the roots and branches.

The next step is, of course, to the leaves, of which he treats in the same methodical way; first describing their form, next their use to vegetables, as well as the nature and advantages of them, some observations on their properties, and inferences drawn from the use of leaves to plants.

Of flowers and fruits our author then proceeds to treat, of the different parts of flowers, and adds some observations on seeds and buds.

Mons. Duhamel's observations on the motion and nature of sap, which follow, are very curious, and well worth the attention of the reader; he examines the long agitated question, whether the several kinds of plants require the same nourishment? and we shall particularly point out to our readers, his observations on the circulation of the sap in plants.

In the last chapter of this first book, he treats of the nature of the several kinds of earth, viz. of loams, or mother earth; of clay; of barren and fat sand; of marle and crayon, or chalky marl; of chalk and turf; of virgin earth; of soil too strong or too light, and the means of remedying these defects; of soils that suffer water to pass and such as retain it; and of several other soils which require preparation.

Book the second treats of the preparations necessary to be given to land to obtain a good crop, to the knowledge of which he leads his readers by almost insensible degrees.—He first describes the method of breaking up lands, treating afterwards of wood-lands, heaths, pastures natural and artificial, meadows, of untillied lands, and the manner of breaking them up; of lands that are too wet; and lastly of stoney lands. Our author in the next chapter proceeds to tillage, describing its advantages, the different ways of plowing, and treats of the instruments used in tillage.—Manures next follow, which he divides into such as are obtained from the mineral kingdom, from vegetables, and from animal substances, concluding this chapter with some general observations on their nature.

The methods of bringing lands into tillage naturally follow. We here find him treating of the apportioning or allotting the several parts of a farm; he tells us the method of laying out lands in Normandy and the Angoumois, and describes Monsi. Petullo's method.

When land is manured, plowed, and laid out; it is natural enough to think of sowing; seeds, therefore, are the next things treated of. He here directs the farmer in his choice of seed, and says a word or two of fructifying liquors, or steeps, which he does not seem much to approve of.—Sowing the seed next engages the attention of this ingenious writer and naturalist; he describes the proper season and weather for doing it, the several methods in which it is done, the depth at which the seed should be laid, the quantity of seed that should be used, and the distance that should be observed betwixt the seeds. Of weeds and insects he then treats, telling us the manner of extirpating weeds, and the methods of guarding against the ravages of insects and birds, which concludes the second book.

Book the third is replete with very curious matter, treating of the distempers of grain.—The thinking and prudent farmer would do well to read this book, as we are of opinion, that in it the causes of the several distempers of grain are more minutely investigated than in most others in which this intricate subject is treated of.—He gives us the characters and causes of smut, and the methods of guarding against it.—In the same perspicuous method he treats of the charbon, or burnt grain, a much more fatal and infectious distemper.—His account of the ergot, a distemper which chiefly affects rye, is very curious, and the more so, as this has been supposed the principal cause of the dreadful disaster which happened to the poor family at Wattisham.—Our author then proceeds to treat of mildewed corn, of empty-eared corn, of parched or shriveled corn, of abortive or rickety corn, of barren corn, and laid or lodged corn, which concludes the book,

Book the fourth treats of getting in grain under several distinct heads.—This author first informs his readers of the preparations necessary to be made against harvest, of the proper time, and the different ways of cutting corn.—Next follows an extract of a paper of Mons. de Lille on the mowing of wheat, together with a description of the scythe and the mechanism of the mowing. This is a very curious part of the work before us, especially as from this hint the Society of Arts are endeavouring to introduce the mowing of wheat into England : we therefore recommend it to the attention of our readers.

The next thing we come to is the housing and dressing of corn, the method of casting it, and of separating grain of different qualities.

We cannot but commend our author for the natural and simple order in which he has arranged the several parts of his work ; nothing could more properly follow the housing and dressing corn, than the methods to be taken to preserve it, which M. Duhamel treats of in the fifth book, where the reader will be instructed in what manner to guard against the ravages of weevils, bastard moths, and corn caterpillars ; he will be taught how to remedy the inconveniencies of common granaries. He will also be told in what manner grain is preserved in provinces where the sun has great power. Our author then proceeds to unfold the method of preserving grain practised, with great success, by himself, for many years ; he describes his stoves, and the kind of granaries in which the dried corn ought to be kept, also the method of giving this corn fresh air.

This able naturalist, in his next book, which is the sixth and last of the first volume, takes for his subject the principles and advantages of the new husbandry, invented by our countryman Mr. Tull. He presents to our view the many advantages derived from frequent tillage, and the great saving of seed there is in the new way.—We are next instructed in two other methods of practising the new husbandry, the first by hand-hoeing, the second with the common and ordinary implements. To these are added M. de Lignerolle's remarks on the practice of the new husbandry, with a conclusion that the new husbandry may be confined to the use of the drill-plow alone. We then find answers to the chief objections that can be made to the principles of the new husbandry.—First, Whether the new method of cultivating wheat will not hurt the cultivation of oats and other soft corn. Secondly, Whether the new husbandry will not injure the pastures. And, thirdly, Whether it is not attended with a greater expence than is adequate to the value of the crops produced by it. Mons. Duhamel makes a very candid conclusion, allowing that the difficulties encrease in proportion to the

extent of the land that is to be cultivated, and that, in many circumstances ' this husbandry cannot be put in practice : 1. In common field land, the summer stirrings cannot be given without damaging the adjacent land, or too great a loss of soil, particularly in small pieces ; for there must, at the two ends of the piece, be room for the plow to turn.

' 2. This husbandry is quite impracticable in countries where the poor have a right of commonage on the stubbles, &c.

' 3. When this husbandry is put in practice in the years when the neighbouring lands are in wheat, all goes well ; but the second year, when they are in spring-corn ; and the third year, when they are in fallow, the field cultivated in the new way is singly in wheat, and becomes the prey of birds : this inconvenience alone is more considerable than would be imagined.'

[*To be continued.*]

ART. VII. *De Catarrho, et de Dysenteria Londinensi, Epidemicis utrisque An. M.DCC.LXII, Libellus, Auctore Georgio Baker, Coll. Reg. Med. Londin. & Coll. Reg. Cantab. Socio, & Reg. Societ. Scdali. 4to. Pr. 2s. 6d. Whiston and White.*

WE cannot express the author's intention, in this very elegant publication, better than by transcribing his prefatory address to the reader, which will at once give a specimen of his style and modesty.

' *Duorum morborum memorabilium, qui in eundem annum, hic veris, ille autumnii soboles, inciderint, in publicum prodit historia : nuda ea, ac simplex ; nullo orationis fuce, nullis theoriæ oblectamentis commendata, De causis, quæ nos plerumque latent, parum sollicitus, id unice volo, doque operam diligenter, ut ostendam, qui & quales hi morbi re ipsa fuerint, & quali ope profligandi. Hoc enim mihi persuasissimum habeo, conjecturalia omnia ac commentitia adeo non rationali medicinæ inservire, ut, ab ipsis, artis incunabulis ad hæc usque tempora, nulla ei res majori aut impedimento fuerit, aut dedecori. Iique semper scriptores de re medica optime meruisse visi sunt, qui nullis hujusmodi diverticulis devii abrepti, sed in morbis ipsis, ipsorumque curationibus observandis defixi, fidei omnia literis mandarunt ; nihil, nisi naturam rerum evidentem, sensibusque & rectæ rationi plane obviam, veritatemque ipsam contemplati.*

' *Cum id mihi certum destinatumque animo esset, si quid in hac re possem, his ipse editis periclitatus sum ; plura fortassis identidem, si hæc arriserint, et si res ita ferat, daturus. Tu vero interium vale, & sive.*

Dr,

Dr. Baker, in the first treatise, after having given a general and succinct account of the weather, as well before the epidemic catarrh shewed itself, as during its continuance, shews that very little stress ought to be laid on meteorological observations, towards detecting the true cause of epidemical diseases. That the sensible qualities of the air did not occasion this catarrh, seems more than probable, from this curious observation, That adjacent places suffered by it at very different times. Indeed, as our author justly observes, our knowledge in this subject is extremely limited; and whatever pains have been taken to investigate such occult causes, medicine, in this respect, is still where Sydenham left it.

The symptoms of a disease, which almost every one felt in some degree, are related with accuracy and precision; and the method of cure, so far as the experience of a few weeks could establish it, is laid down in a clear and rational manner. We have likewise as much of the history of the disease in other countries, as came to the author's knowledge, who seems to have taken pains in order to acquire information of this kind.

In his second treatise, viz. on the epidemic dysentery of the same year, he gives us, we believe, as complete an history of that disease, as is any-where to be found. Such a delineation of all its phænomena is here drawn, as, we conceive, will best please those who are best acquainted with the disease.

In his method of cure, he differs from the generality of writers, in some respects. Particularly he says that small doses of emetic tartar was the best vomit to dysenteric patients. He does not allow ipecacuanha to have had sufficient efficacy to unload the *primæ viæ*; nor has his experience taught him that ipecacuanha has any specific virtues in a dysentery. The other advantages of emetic tartar over ipecacuanha which he mentions, are, that it most powerfully promotes the excretions of the skin, and generally too operates strongly as a purgative.

Rhubarb is likewise rejected by our author in the beginning of the disease; its effect having been sometimes found little, or none at all; but ever slow, and very apt to encrease the *tormina* and flatulence; the lenient purges therefore seem very rationally to be preferred. We have heard that our army-physicians found this treatment answer, both in Germany and the West Indies.

Clysters, though sometimes they were found to be of use in relieving the *tormina*, in many patients served only to increase them. The tender parts were irritated by the mildest injections, even by such as one would have thought soothing to the most sensible.

With regard to opiates, Dr. Baker dissuades practitioners from their use, till natural stools have been procured. On this subject he quotes a curious passage from Alexander Trallianus; who criticises the too frequent custom of giving any kind of narcotic prematurely.

When considering the use of fomentations, he tells us that, in one case, he found remarkable good effects from the warm bath; and that he was induced to try it from a persuasion that the dysentery and cholic bore a near affinity to each other. The warm bath, as far as we know, has not been recommended in this disease by any other writer.

The whole concludes with an account of the dissection of a gentleman, who died of this dysentery, communicated to the author by Mr. Hewson; and with a letter from Dr. Wollaston, who relates with accuracy and perspicuity the appearances which he found in the intestines of two sailors, who lately died of the same disease in Guy's Hospital; and the morbid appearances of the intestine are expressed in two copper-plate prints.

This may suffice to give the reader a general idea of the work before us; which, we must own, has given us much pleasure. The doctrine we think not unworthy of the present times, in which the useful arts and natural knowledge have been carried to so high a pitch: but the stile and manner of writing carries the imagination back at least as far the age of Mead and Freind.

ART. VIII. *A Treatise upon Wheel Carriages; shewing their present Defects: With a Plan and Description of a new constructed Waggon: Which will effectually preserve and improve the public Roads, and be more useful, cheap, and handy to the Proprietor.* 8vo. Pr. 1s. 6d. Crowder.

THIS treatise, which is inscribed to the society for encouraging arts, manufactures, and commerce, is divided into two parts. Mr. Bourn sets out, in the first part, with mentioning the great importance of the subject he writes on, observing that 'the reason so little hath appeared from the press, upon this subject, may be owing to the few engaged in this way of life that have an improved capacity; and people of parts and education applying their studies otherwise, cannot be expected sufficiently conversant with what requires intimacy and experience, joined with speculation and theory.'

Our author then enters more immediately on his subject, first setting forth the disadvantages of narrow wheels, in that they damage a road more than broad ones, that 'the attrition and grinding of narrow wheels, is more than that of broad; and
sooner

sooner frets and reduces the hardest materials to powder : the broad rolls or tumbles over the materials, and leaves behind a more consolidated and even tract.

‘ The narrow feels every crevice, sinks into the minutest hollow, which is the cause of that jolting, tottering motion, which not only further damages the road but the carriage too ; and also very much retards and deadens its progressive direction.

‘ But when wheels are very broad, they move along with a more firm and steady pace ; pleasant to the cattle, easy to the carriage, beneficent to the roads, and speedier in their progress.’

After having shewn the inconvenience of narrow wheels, Mr. Bourn proceeds to examine the structure of nine-inch wheels, which he seems to approve of next to those of his own invention.

Our author, in a note, has the following remarkable anecdote respecting the first use of broad wheels.—‘ The first set of broad wheels made use of in roads in this kingdom, were erected by Mr. James Morris, of Brock-Forge, near Wiggan in Lancashire ; who having a deep bad road to pass with his team, advised with me upon the subject ; I mentioned the making of the fellys of his wheels of an uncommon width : he accordingly made his first set thirteen inches, and the next year another of nine inches in the sole ; and his travelling with these to Liverpool, Warrington, and other places, was took notice of by some persons of distinction, particularly lord Strange, and Mr. Hardman, member for Liverpool, &c. who, after making strict enquiries of Mr. Morris, concerning their nature and properties, reported their utility to the house, which occasioned an act of parliament being made in their favour.’

This ingenious mechanic next proceeds to give an account of his improvement of the waggon, after some previous reasonings, in the manner following.

‘ Now that we may obtain these two material, these only important purposes, (*to wit*) making the carriage move forward with a steady, even easy pace, as upon a true plane ; and at the same time, instead of hurting, benefitting the roads, by leveling and consolidating them, I would recommend having the wheels made in the following manner :

‘ Let there be run out of cast iron at the founders hollow rims or cylinders, about two feet high, sixteen inches broad or wide, and from one to near two inches in thickness, according to the design or necessity of the proprietor, and the burden he intends them to bear. Let the space, or cavity within these cylinders be filled up solid with a block of wood, through the center of which insert your arbor or gudgeon, and leave it two

inches and six eighths at each end longer than the cylinder; which parts must be round, and about two inches thick, being the pivots, and when the whole is well wedged, the wheel is complete.

‘ In order to fix these to the carriage, at each end of the wheels or rollers must be an upright piece or plank, two inches and an half thick, one foot wide, and about two feet two inches high or long; the lower end of these planks stand upon the pivots; through the upper end passes the cross-beams to which they are fastened by iron screw-pins *. The lower beam may be about seven inches broad, four inches thick, and six foot eleven inches long; upon this stands the tail-pole and wings or laces, over these the upper cross-beam, which must be three inches deep, the same thickness and length as the lower one, these are pinned together by iron screws, as in common wag-gons. This is a description of the hinder part of the carriage; the same ratio must be observed in the fore part; but a more circumstantial account will be needless, and in order to assist the reader's imagination, I refer him to the plate annexed to this piece.

‘ Here then is a solid wheel, which answers all the intentions of the garden-roller; now can any thing be conceived, that would have so happy a tendency upon the roads? to render them smooth and even, to harden and encrust the surface, and make it resemble a terrace walk? I say, can any thing be equal to these kind of cast metal rollers, to produce the foregoing effects; nor will these wheels be subject to any casualties, without spokes, without fellys, without strakes or nails, or nave or bouks; and ever-during wheel made of steel (for cast metal is a kind of steel) as hard and durable, that cannot be hurt by violence, or be affected by weather, neither sun or wind, can crack or warp it, nor will it stand in need of a wain-house to preserve it.

‘ Now although these wheels occupy so wide a space upon the ground, yet I would by no means advise, that in carriages of more wheels than two, the fore wheels should go in the same tract with the hinder ones: but let them be so placed, that their outsides extend no wider than the inside of the hinder wheels. Presuming therefore that the distance of the hinder wheels from outside to outside are six feet six inches, there will not be above twelve or fourteen inches space, but what will be passed over by a fore or hinder wheel, as followeth.

* ‘ The beams, or cross-beams (as I term them) on which the carriage stands, and which answers to, and is constituted in the place of the present axletree.’

	Feet	In.
Breadth of the two hinder wheels ——— ——— ———	2	8
Ditto of the two fore wheels ——— ——— ———	2	8
Space between the two fore wheels ——— ——— ———	1	2
<hr/>		
The distance of the hinder wheels from outside } to outside, ——— ——— ——— ——— ——— }	6	6

‘ Thus do these wheels press upon almost all that space that is contained under the whole breadth of the carriage; and in regard, under their influence, there can be no tract sunk below the level of the road, which will appear like a smooth hard floor, or sheet of gravel from side to side; so with confidence we may affirm they will move forward with more sweetness and ease than any other sort: for certainly the narrow wheel that plows and tears up the material, and breaks through the crust or face of the road, wearing deep channels therein; nor even the nine inch wheel, with its bevil uneven periphery, bestuck with a multitude of rough-headed nails, are to be compared to the smooth face of the cylinders here mentioned and proposed, that act as garden rollers to compress and glaze the carpet on which they move, rendering more solid and durable the undisturbed, unoffended materials of the surface. And if, notwithstanding the uncouthness of its present form, the nine-inch wheels are so much preferable to the narrow; how much more useful and excellent will the wheels be here described.’

This then is Mr. Bourn’s improvement on the waggon, whether it will meet with the approbation of our readers we know not; but for our parts we cannot think it a *light* piece of machinery, and are apt to imagine it will not soon be brought into use.

The remainder of the first part of this treatise is taken up with observations on the benefit of toll-gates, and other matter, trite and not very important.

We come now to part the second, which Mr. Bourn entitles *A few Remarks on the Highways*. Here our author exclaims, and indeed not without reason, against the present method of mending parish roads, by what is called statute-work; observing that the surveyor, at the conclusion of his office, leaves manifest marks of ignorance, irregularity, inability, and sloth. He seems to wish that a kind of police was established for making and mending our public roads, subject to the quarter sessions, or at certain appointed conventions, to the inspection and governance of the justices and leading gentlemen, to order and put in motion the springs of the machinery.

According to the opinion of our author, a good road ought to be constructed with great art. He would have directors and
mile-

mile-stones for the use of travellers. The hedges, he says, should be kept in good order, and plashed at least once in four years. Four feet, he observes, should be reserved on one or both sides of the road, for the benefit of foot passengers, and channels should be sunk six feet wide, and not less than two feet below the crown of the foot and carriage way. Lastly, he would have the 'carriage tract be the segment of a circle whose diameter is sixty-seven feet; the chord of the segment thirty-two feet. Allowance of more compass may be made when near to populous places. The crown of the arch will rise above the subtense two feet, which will be sufficiently circular to answer every purpose and to cast off that moisture, which together with narrow wheels are the two main enemies that wage war against and destroy all our roads.'

We have not the least doubt but that a perfect idea may be formed of this treatise from what has already been observed. What we have now therefore to add, relates chiefly to the manner in which it is written.

The subject is of acknowledged importance, and Mr. Bourn seems well acquainted with it.—Many judicious and sensible hints are thrown out in the course of the pamphlet; but there is a quaintness, a conceit, and an affectation, in the style, which we cannot approve of.—'Treating of the narrow wheel, he has the following passage. 'This explains why a narrow wheel in the course of a day's stage, makes many more revolutions than a broad of the same height or diameter, because it passes along a more scalloped or indented surface, which indentures it is its natural tendency to encrease, rising over every minute eminence with an *elaborate deliberateness*; but, on the contrary, sinks with a *precipitated impetus* into each irriguous basin or sluice, which in wet seasons *chequers* the way with innumerable little pools that are long in drying, and contribute to soften the face of the road, so that the materials, (as in mortar) easily slide from their situation, are either crushed and buried with mud, or at least their disposition, and the texture of the strata, is disturbed and broken; and thus, by an unobserved, unattended to process, the road soon becomes *foundercous* and impassable; dirt, holes, and such sloughs are formed, which when they become quite intolerable, the country people repair, if it may be called repairs, by throwing in faggots.' And again, in the next page, 'See how *sweetly* that machine moves along! how *goodly* the horses in *couplets* step like soldiers on duty! with what a constant steady *swimming pace*, it rolls along the path! how fine, smooth, and even it hardens and planes the face thereof, and makes it almost impenetrable!' Once more we must beg our readers patience. After saying much in praise of good roads, he

he has these words—‘For what a gladdening aspect, what an enlivening cheering *paradisaic* countenance does a country assume from these when completely fine?’ and in another place, recommending his *cast wheels*, he says, ‘These, then, when in action with heavy loads, will so effectually *planish, densify*, and close up the earth’s pores, as not easily to admit of wet, &c.’

We cannot conclude this article, without giving our readers a specimen of Mr. Bourn’s power in the sublime. Elevated by his subject, he says, ‘Had a Boyle or a Newton, with their abilities, been doomed to follow a waggon for seven years, what lights would they have thrown upon the subject? the whole energy of Euclid had been poured upon every step: the effects of the waggon upon the road, and the road upon the waggon, would have been ascertained and exemplified by mathematical demonstration. A calculation of the value of carriage through the nation, might perhaps have employed their genius; and may-be in the counter-scale that of the sea in contrast. Fewel for our fires, manure for our lands, gravel, stone, timber, lime, together with all the various tribes of manufactures would have been minutely and respectively considered, nor would they have passed by the advantage of expediting of troops for the defence of this our island. What important effects spring from Good Roads!

‘Let us then lay ourselves out to attain this happy issue, and make every highway supply the place of a navigable stream.’

After all, though our author may be a little mistaken in the manner in which he has given his thoughts to the public, the matter is, for the most part, good; and if he is desirous of correcting the faults pointed out in his style, no more need be done than to quit the *turgid* for the *natural*.

ART. IX. *The History of the Discovery and Conquest of the Canary Islands: Translated from a Spanish Manuscript, lately found in the Island of Palma. With an Enquiry into the Origin of the Ancient Inhabitants. To which is added, a Description of the Canary Islands, including the Modern History of the Inhabitants, and an Account of their Manners, Customs, Trade, &c.* By George Glas. 4to. Pr. 15s. Durham. [Concluded.]

WE have already brought this history down to the year 1476, when Diego de Herrera and Ignés Peraza were obliged to sell their rights to the islands of Canaria, Teneriffe, and Palma, for about 3000 l. After this cession Diego de Herrera returned to Lancerota, and from thence he went upon some wild

wild expeditions to the coast of Africa; and here we have several Spanish rhodomontades concerning the attachment of Saavedra and others to the Christian religion, and the great offers they rejected if they would become converts to Mohamedism.

The author of this history, after very improperly blending some topographical accounts of the islands he treats of, pursues it. Their Catholic majesties, when they had made the bargain with Herrera, which vested in him the possession of the three islands, fitted out a fleet to conquer them, the command of which was given to Don Juan Rejon, who was accompanied by Don Juan Bermudas, dean of Rubicon, who was very conversant in all the affairs of the Canary Islands. This armament dropt anchor on the 22d of June, 1477, near the port of Isletes, where they disembarked, and from whence a woman (no doubt one of their own agents) after conducting them to a place where the city of Palma is now built, disappeared all of a sudden. Some time before this, the guanarteme, or prince, of Telde being dead, one Doromas succeeded him, in prejudice to the late prince's eldest son, who put himself under the protection of the king of Galdar, his kinsman. The invasion of the Spaniards united all parties upon the island, and they resolved to give them battle the next day. A parley preceded this engagement, in which Rejon, in the name of their Catholic majesties, most humanely offered them the protection of Spain, that is, to be slaves; but in case of refusal war and destruction was denounced. The natives rejected this proposition with manly indignation, and a battle ensuing, 'it continued for three hours, says our author, without any apparent advantage on either side: at length Juan Rejon finding his army beginning to give way in that part where they were attacked by the intrepid Adargoma, he flew thither to support and encourage his troops; where singling out Adargoma, he charged him furiously, and wounded him so desperately in the thigh with his lance, that he lay on the ground for dead. The Canarians, instead of being discouraged at the fall of their champion, were fired with fresh rage, falling on like incensed tygers, insomuch that it might be said the conflict only then began. But this ardour of the Canarians, like the last blast of a furious tempest against a mighty oak, which it shakes to its very root, was not long before it spent itself, and was succeeded by a sensible abatement of vigour; and they soon after retired, but in good order, leaving behind them Adragoma prisoner, and three hundred men killed on the field of battle, besides many wounded: of the Spaniards only seven were killed and twenty-six wounded. This great inequality of loss must have been owing to the difference of weapons used in the engagement, for about that time the Spaniards had learned the

use

use of fire-arms; and moreover the Canarians were much terrified at the sight of the horses, which on this occasion made their first appearance in Gran Canaria. After this battle, which was called the battle of Guiniguada, the natives never attempted to engage the Spaniards again on level ground, but contented themselves with harassing them in their marches up the country, especially in the mountainous part, in which the Spaniards by little and little, had shut them up; for they were afraid to venture into the plain near the sea-shore, on account of the enemy's cavalry. In the mean time the Spaniards set about erecting a fort for their security. Those who were not employed in this work, were sent out in parties to bring in cattle and prisoners, and so harassed the poor fishermen, whose way of living obliged them to be near the sea-side, that many of them came into the camp through mere necessity, and embraced the Roman Catholic faith; and being baptized, they received passports from the dean, to protect them from being molested in their business by his soldiers. The Spanish officers now looking upon the island as good as reduced, returned thanks to God for having given them possession thereof with so little effusion of blood. As to Adargoma, they cured him of his wounds, and treated him so well, that he was induced to become a convert to their religion, in the principles of which, and the Castilian language, they took care to instruct him. Shortly after he was sent to Spain. The following remarkable story is related of him, which happened during his residence in that kingdom: his fame, as an extraordinary wrestler, having been spread throughout all Spain; and being one day at the archbishop's house in Seville, a peasant of La Mancha, famous likewise for his skill in that exercise, who had heard so much said in praise of Adargoma, being moved with a spirit of emulation, challenged him to a trial of skill. Adargoma accepted the challenge, and said to him, "Brother, since we are to wrestle, it is necessary we first drink together:" then taking a glass of wine, he said to the peasant, "If you can, with both your hands, prevent my carrying this glass of wine to my mouth, and drinking it, or cause me to spill one drop, then we will absolutely wrestle together; but if you cannot do this, I would advise you to return home." Then drinking off the wine, in spite of the other's efforts to prevent him, the peasant, amazed at his prodigious strength, prudently took his advice and sneaked off. This happened in presence of many witnesses.

At this time the courts of Castile and Portugal having a very bad understanding one with the other, the latter hearing that the Spaniards were attempting to conquer Gran Canaria, fitted out a large armament to assist the Canarians against the Spaniards,

niards, and it was agreed between them, that the Portuguese should attack the Spaniards by sea, while the natives did the same by land; but the Portuguese making an unadvised landing were defeated, and returned home, which gave an opportunity for Rejon and his countrymen to tyrannize more and more over the natives, who, at last, withdrew to their woods and fastnesses for shelter, and this greatly distressed the Spaniards for subsistence. The consequence of this was a difference between Rejon and dean Bermudas, who sent over heavy complaints to the court of Castile against his antagonist, for wasting provisions, and spinning out the war to an unnecessary length. Our author seems to think that this charge was without grounds. After this, Rejon made an ineffectual voyage to Lancerota; but, upon his return to Canaria, he found himself superseded in his government by Pedro de Algava, who was sent from Spain, in consequence of the complaints the dean had preferred at court against Rejon, who was soon after arrested and carried prisoner to Spain. He there cleared himself so effectually from all the charges against him, that he was sent back to Canaria, as commander in chief of all the forces upon the island; but for want of some formalities in his commission, both the dean and the governor refused to receive him as such. After this, they invaded the district of Tiranana, where they met with no opposition at first, but upon their march back to their ships, they were attacked by the natives, and many of them killed. Rejon again returned to Spain, and obtained a regular confirmation of his commission. He accordingly went over to Gran Canaria, seized his rival Algava, and cut off his head. It appears that all this time the Spaniards upon Gran Canaria were in great want of provisions, and this obliging them to commit farther inroads upon the natives, the latter resolved to put all the Spanish prisoners to death; but they were prevented by a religious woman, whose son, we are told, was a man of some consequence in the island, and a Roman Catholic in his heart.

His Catholic majesty, understanding that great disorders still prevailed amongst his subjects in the Canaries, sent over thither Pedro de Vera as his governor, who arrived at the port of Illetes on the 18th of August, 1480. After his arrival he arrested Rejon, and sent him prisoner to Spain; but he was again acquitted, and obtained the command of some troops that were destined for the conquest of the island of Palma. Pedro de Vera then made an inroad into the government of Daramas, who engaged him hand to hand, and being wounded, desired to be baptized; but he died soon after the ceremony was over. Notwithstanding this, the Spaniards were far from having completed the conquest of the Canary Islands, where the natives

continued to make a bold stand, though Pedro de Vera built a fort at a place called Gaete, to bridle them. Ventagoya, one of the principal persons of the district of Galdar, proposed to his countrymen to storm the town of Palmas, and to exterminate all the Spaniards; which was accordingly attempted, but without success. By this time Rejon, in consequence of his new commission, arrived with 300 men off Palma, where he was denied admission by Pedro de Vera; upon which Rejon attempted to land at Gomera, where he was killed by some of the followers of Hernand Peraza; and his widow, donna Elvira, whom he had brought along with him, returned to Spain, to solicit for justice upon her husband's murderers; but the troops under Rejon were left at Gran Canaria. Hernand Peraza was ordered to be brought prisoner to Spain; but he obtained his pardon, upon his engaging to reduce Gran Canaria. 'But, says our author, the principal cause which procured him his pardon, was the following: there was at court at that time, one donna Beatriz Bobadilla, a lady of extreme beauty, and one of the queen's maids of honour, for whom the king was supposed to have a passion: now her majesty thought she had found a good opportunity of getting rid of her rival from court in an honourable way, by marrying her to Hernand Peraza. This design she effected; and it is probable that on this account he obtained his pardon, on condition of serving in the conquest of Gran Canaria. After the nuptials were celebrated, he embarked for the Canary Islands, and arrived at Lancerota, where he and his fair spouse were kindly received by Diego de Herrera and donna Ignes Peraza. They afterwards went to Gomera, where he raised a body of eighty of the natives, with whom he returned to Lancerota, where he raised a number more, amounting in the whole to one hundred and fifty men. With these and twelve horses he went to Gran Canaria, in order to fulfil the conditions of his pardon. On the first of February 1482, he landed at Gaete, where Pedro de Vera had built the fort, as before mentioned, the garrison of which was commanded by Alonzo Fernandez de Lugo; from thence he wrote to Pedro de Vera, excusing himself for not first waiting upon him at Palmas, giving as his reason, that he had heard Don Alonzo Jaimes, brother to Donna Elvira, was in that city, to whom he did not chuse to give umbrage, and begged he might be allowed to remain where he was. This request was granted; and the governor managed matters so as to bring about a reconciliation between him and Alonzo Jaimes.'

Peraza, in consequence of his undertaking, arrived at Gaete, where he made prisoner the guanarteme of Galdar, and plundered his territories. 'The guanarteme was sent over to Spain, where

where he was baptized by the name of Ferdinando, splendidly entertained, and sent back to Canaria. Before he left Spain he obtained from his Catholic majesty a grant of the valley of Guayayedra.

Pedro de Vera still continued to act as commander in chief in Gran Canaria, to which new recruits were sent, under one Miguel de Morisca, and Hernand Peraza was suffered to return to his island of Gomera. The guanarteme of Galdar, by this time, returning from Spain, endeavoured to bring his friends and dependents into the subjection of the invaders. He prevailed with some, but the greater number declared that they would die in defending their island, inch by inch, rather than submit to so infamous a people as the Spaniards. This being reported to Pedro de Vera, he attempted to reduce them by force, but met with a most gallant resistance. The natives, however, were at last tired out, and offered to submit; but the valliant Tafsarte, whom they had chosen for their leader, rather than yield, destroyed himself. Pedro de Vera mustered about 1000 men, by whom he was determined to complete the conquest of Gran Canaria; but the inhabitants assembled at Ansite, a place deemed impregnable. Don Ferdinando, according to our author, saw the consequences that must attend the obstinate resistance which his former subjects were preparing to make against the Spaniards, and at last persuaded the natives to a submission, which they complied with in a most dismal manner; but their two principal leaders, rather than be slaves, threw themselves down a precipice, and perished. Don Ferdinando then brought down all the Canarians to the Spanish camp, where *Te Deum* was sung for the surrender of Ansite, and the subjection of Gran Canaria, and an anniversary festival has been ever since observed on that account. This great event happened on the 29th of April, 1483, which being notified to the court of Castile, the government of the island was settled, and most of its lands distributed among the Spanish soldiers.

In 1485 Diego de Herrera died, and was buried with a most pompous inscription, which he by no means deserved. He left to Hernand Peraza the islands of Gomera and Hierro: his successor was his son by Donna Beatriz Bobadilla, named Guillen Peraza de Ayala, and stiled count of Gomera. He left to Sancho Herrera the islands of Lancerota and Fuertaventura. Pedro de Vera remained all this time at his government of Gran Canaria, where he understood that Hernand Peraza was in great danger at Lancerota, from a rebellion of the inhabitants: upon which Pedro sailed for Gomera, and found Hernand Peraza besieged in a tower; but, upon the appearance of the Spanish ships, the besiegers disappeared. Pedro overtaking some of them,

them, put them to death, and carrying 200 of them to Gran Canaria, he left Peraza and Donna Bobadilla greatly pleased with his conduct. In the course of this work we are entertained with a most amazing history of Peraza's amours.

Notwithstanding the charms of his wife, who was looked upon to be one of the finest women of that age, he took a fancy to a Gomeran girl who lived in a cave; and the natives, particularly one Pablo Hapalupu, an old man, whom Pedro had maltreated, entered into a conspiracy with her to assassinate Peraza, who came to the wench's cave, followed only by two of his domestics. She was attended by an old woman, who gave the alarm against Peraza to the conspirators, and discovered him, though dressed in the wench's habit; upon which he was killed. His wife Donna Beatriz retired into the fortress, where she was soon besieged by the natives; but she found means to advertise Pedro de Vera of her danger. He came to her assistance, and the besiegers retired to the mountains; but he ordered all the Gomerans, on pain of death, to attend at Peraza's funeral, where he made them prisoners, and massacred all the inhabitants of two districts, who were above fifteen years of age; though few or none of them had any hand in Peraza's murder. Their wives and children were sold for slaves, as were all the women and children of the Gomerans then residing in Canaria, after putting to death all the males. Don Juan de Frias, who was then bishop of the Canaries, detesting Pedro's cruelty, expostulated with him upon his behaviour; and finding his own life to be in danger from his freedom, he went to Spain, to complain of his conduct, and Pedro de Vera was recalled from his government. The court of Castile did not censure him for his cruelty, only finding it inconvenient to employ him in the Canaries, they gave him a commission in the wars of Granada against the Moors. He seems, notwithstanding this preferment, to have repented his recall; and his family thought themselves so unjustly treated, that they committed acts falling very little short of rebellion; so that Hernando de Vera, one of Pedro's sons, was obliged to take refuge under Donna Beatriz Bobadilla, who having an earnest desire to return to Spain, most ungratefully seized upon his person, in compliance with a proclamation issued by the queen, which promised pardon for all crimes to any one who should bring him in a prisoner. But Donna Beatriz, in sailing with her captive to Spain, was obliged, by stress of weather, to put into Madeira, where the Portuguese, who had a great regard for the memory of Pedro de Vera, freed his son Hernando from his confinement, and Donna Beatriz was obliged, with great ignominy, to return to Gomera. Here, properly speaking, the historical narrative of this work ends; nor can

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we afford room for all the subdivisions of its history, and therefore we are obliged to pass to the other division we have mentioned, that of the description of the country.

The first chapter of the third book treats of the island of Palma, the ancient inhabitants thereof, their manners, customs, and worship. The author seems not to deny that the old inhabitants were barbarians in the worst sense of the word, and likewise idolaters; but the particulars which are adduced to prove this, though they carry mark of authenticity, are far from being of sufficient importance to be described here. Our readers can receive no great additional information with regard to the famous isle of Teneriffe, to what he has seen in other descriptions of it; but many curious particulars are to be met with concerning the customs of the old inhabitants, who, in general, were impressed with the strongest conviction of a Supreme Being, whom they worshipped under the grossest deceptions. Alonzo de Lugo, a new Spanish adventurer, reduced Teneriffe about the year 1493, and, after parcelling the lands of the island out to his followers, he was made governor of that and Palma. Returning to Gomera, he married Donna Beatriz Bobadilla, who acted on several occasions as a sovereign princess, and with the greatest cruelty. Being obliged to go to Spain, she was one morning found dead in her bed, and her death was attributed to the queen's jealousy, while her husband Alonzo de Lugo was stripped of his governments.

An enquiry concerning the origin of the natives of the Canary islands next follows, together with a kind of vocabulary of the language of the inhabitants. We are then entertained with full descriptions of all that relates to the inhabitants of Lance-rota and Fuertaventura, and we should be glad to oblige our readers with the particulars of our author's adventures in those islands, which are very descriptive of the manners of the inhabitants, could we do it without encroaching too much upon the room which we are obliged to allot for this article. It is sufficient to say that the inhabitants are proud, poor, ignorant, and superstitious to the last degree. The minutenesses of our author's descriptions can never disgust a curious enquirer into the manners of mankind; and, upon the whole, we must recommend this performance as a new undertaking, there being, we apprehend, nothing in the English or any other language so satisfactory upon the history of those islands.

ART. X. *Droit le Roy: Or the Rights and Prerogatives of the Imperial Crown of Great Britain. By a Member of the Society of Lincoln's Inn.* 8vo. Pr. 2s. 6d.

AS this publication has already met with a very high censure, we shall treat it as tenderly as we can, consistently with the duty we owe to the public; nor indeed should we review it at all, were it not that many are too apt to be prepossessed in favour of any performance, be it ever so wretched or criminal, after it falls under the rod of justice. We must, however, do so much justice to the good sense of the people of England, at this time, as to acknowledge that we have met with few or no advocates for the doctrines contained in this piece; and that severity which, in former reigns, would have been condemned as parliamentary persecution, is in this applauded as an act of public justice. The censures inflicted by parliament on Montague, Mainwaring, Sacheverel, and other prerogative-writers, were so far from diminishing the numbers of their partizans, that it increased them; and the punishment of those authors turned out, in the end, to be the means of their preferment.

Nothing can be more evident than that the ill-informed writer of this piece has been misled by the opposition-writers into a notion that the revival of prerogative-doctrines would not at all be displeasing at this juncture; and therefore he, as ungenerously as injudiciously, hazarded the boldest stroke that has been struck within this half century, in favour of despotism. He has endeavoured to clear away the cobwebs that hung round a justly exploded doctrine, and he has dragged to light principles that exist no-where but in writings that are equally despicable and detestable. In an introduction prefixed to the work, he mentions an act of parliament of the 25th of Edward the first, by which it is declared, that the *Great Charter* of liberties shall be taken as the *Common Law*. Had the author been in the smallest degree conversant with the history of England, he must have seen that this very provision overthrows his whole system, by establishing a law those liberties which were recovered by the people from an overbearing prerogative. The principle on which this act was founded is still stronger against that now antiquated doctrine, which prevailed when priests and clergymen were the sole interpreters of the law, and which, indeed, gained but too much ground for an age after the Reformation; for it implies that those provisions for liberty were the laws of the land before the time of the Norman invasion; and that the people, by the *Great Charter*, had acquired no *new rights*, but that they had established their *old ones*. This is not the only inconsistency

introduced by our author into his *introduction* ; by which he makes the common law and prerogative to be one and the same thing.

He maintains that the almost national ignorance of this great truth has misled the people in their notions of right and wrong, and that too in such unguarded terms, that we shall not, for some very *flaming* reasons, venture to transcribe them. He affirms that this national ignorance is owing to two causes ; but we believe it would puzzle all the metaphysicians and politicians now alive to find out what these causes are, or, when found out, to discover the propriety of their being mentioned here. The first is, the enlargement of the people's liberties since the accession of the house of Hanover to the throne, during this reign particularly. The second is, the difficulty of studying the doctrine our author lays down, which, he says, lies scattered ' amongst the rubbish and lumber of our monkish histories, English-Latin annals, Anglo-Saxon manuscripts, Norman-French records, dull law books, and parliamentary rolls.' With regard to this last last reason, we shall just observe, that other modern writers, since the Restoration, have been as industrious as our author (but with far greater abilities) in making collections from the antiquated repositories he mentions, of whatever can establish despotism above law ; witness the works of Filmer, Mackenzie, L'Estrange, Brady, Bedford, and hundreds more we could mention ; and, in fact, the performance before us is no more than a stupid injudicious arrangement of their sentiments, and generally in their own words. He has been ignorant enough to turn the antient motto of our sovereigns into a most wretched quibble, for instead of interpreting *Dieu et mon Droit*, *By God and my Right*, he renders it, *By God and my Law*, as if the king was the supreme dictator of all law ; and upon this miserable pun he has cooked up the title he has given to his performance.

He has, in entering upon his work, given us a very pregnant specimen of his knowledge, by calling the power and dominion appertaining to the kings of England *autocratical*, a Greek term which has been adopted by the arbitrary government of Russia, and which implies *self-subsistence*, or something more than even despotism. The truth is, this author Out-Herods Herod, or, if we may be allowed the expression, Out-Stuartizes the Stuarts. James the first himself, in one of his speeches to parliament, says, " That not only the royal prerogative, but the people's security of lands, livings, and privileges, are preserved and maintained by the antient fundamental laws, privileges, and customs of this realm." His son Charles the first, in one of his declarations, published with the advice of his privy-council, says, " That the law was the inheritance of every subject, and the only security he could have for his life or estate, and the which being neglected

neglected or disesteemed, under what specious shew soever, a great measure of infelicity, if not irreparable confusion, must, without doubt fall upon them." We have given those two pregnant quotations, because their authority, we apprehend, will be thought unexceptionable, and out-weigh all that our author has advanced, without the least shadow of authority, in favour of the *autocracy* of the English crown. He then lays it down as a maxim, 'That the kings of England did never *de jure* acknowledge any superior here on earth, either in church or state.' He attempts to prove this by the authorities of statutes made since the days of Richard the second, and old law-books; but every one of them is directly in the teeth of the doctrine he contends for, which is, that the power of a king of England (to keep by the antient law term) is *Signorial* and not *Political*, for if it is *political*, as every principle of the constitution evinces it to be, it can have no being independent of the laws, out of which it arises. To attempt to prove this proposition, would be a kind of an insult to the understanding of our readers, it being so self-evident. His three next propositions are, 'That the sovereignty of England is indivisible. That the regality of this realm is incommunicable; and that the royalty of England is unalienable.' But under an English constitution sovereignty, regality, and royalty, have no existence but in, and through, the laws; so that the meaning affixed to these terms by our author is false and chimerical.

The author then spends a section to prove, that the kings of England were absolute and supreme lords of Scotland. This he attempts to do by an assemblage of common-place authorities, which any writer but himself would have blushed to produce; and he is so ignorant that he mistakes the very names of the persons he mentions; for he speaks of one Henry, as a king of Scotland, which never had one of that name; and of one David, instead of Robert, Bruce, who was set aside from the crown by Edward the first. He displays equal sagacity and knowledge in proving the kings of England to have been absolute and supreme lords of Wales, Ireland, and France.

Our author is so ingenious, that he has pressed into his service the famous Sir Edward Coke, who was the most strenuous advocate that England ever produced, for law against prerogative, and he has given us a most curious hodge-podge of definitions in favour of monarchy; the result of which is, that no monarchy can exist but what is absolute and arbitrary; and that the people of England are a set of miserable, misguided, rebellious wretches, if they believe that either their constitution or their laws contain the least check upon their king, was he the greatest tyrant upon earth. According to our author's preci-

cus principles, the coronation of our kings is but a mere farce, and 'such a ceremony as *doth* not any thing, but only declareth what is done.' A most admirable specimen of accuracy and diction. It does nothing but declares (is a declaration nothing?) what has been done. Now, according to our author, nothing has been done; because 'the next heir in blood is immediately, completely, and absolutely king, without any essential ceremony, or act to be done *ex post facto*.'

We must acknowledge that we are under infinite disadvantages in reviewing this performance, being obliged to steer between the depths of nonsense and the shelves of danger, which last renders us very cautious of quotations, lest they should be interpreted to be *publications*. But nonsense never can give offence to government; because it can have no dangerous tendency: we therefore humbly apprehend, there can be no such thing as libellous or treasonable nonsense; and we shall proceed accordingly, in our review of this performance; for, whatever the author's ends might have been, it is evident he had no meaning. To give the reader some specimen of what we advance, he is to know that, in order to prove the royalty of England to be unalienable, our author proceeds as follows.

'By the laws of this realm, it is not in the power of the king to collate his crown by any dispositive or testamentary will, or by any other act, the right descending to the next of blood, only by the custom and law of the kingdom; and therefore it hath been declared by the lords and commons, in parliament, *That no king can put himself, nor his realm, nor his people, in subjection to any other potentate, without the assent of the lords and commons in parliament; wherefore if king John had surrendered his kingdoms of England and Ireland to the pope, by the common council of the barons, as his charter purported, yet it bound not; for it was not done in parliament by the king, lords, and commons. And albeit it might (as it appeareth, it cannot be done without authority of parliament), yet this is contra legem & consuetudinem parliamenti to do such a thing.*'

We need not apply this quotation, which applies itself to a direct subversion of all the principles our author lays down throughout the whole of this despicable work, though the inference which he makes is, when taken by itself, a direct libel upon the Revolution, if not high treason, but when connected with his premises, is humble nonsense.

Our author then proceeds to the royal pedigree of England, by which he undertakes to shew, 'That George the third, our now gracious sovereign, lord, and king, is the lawful and undoubted heir of the royal blood of this realm.' This pedigree begins with Henry the seventh; and is brought down to Margaret, Henry's eldest daughter, who was married first to James IV.
king

king of Scotland, and afterwards, according to our author, to Archibald Douglas, earl of Argyle (a person who never existed, but this is a fresh proof of our author's accuracy) whose daughter Margaret was married to Matthew duke of Lennox, another proof, there being then no such person. Are those, gentle reader, faults of the printer, or blunders of the author? The son of Mary queen of Scots and Henry Daryl are new issues of our author's brain; for if he has any meaning, it must be Henry lord Darnley, husband to that princess. After bringing this pedigree down to their son James the first, the act of parliament recognizing that prince is quoted by our author. But, with submission, where is the propriety or consistency of this recognition, if the doctrine of indefeasible right, which our author contends for so strenuously, is inherent in our constitution? The writer, in the course of his pedigree, proceeds to James the second, 'who, says he, while duke of York, had married Anne, eldest daughter of Hyde earl of Clarendon, by whom he had issue, the queens Mary and Anne. By his second consort, an Italian princess, he had several, though short-lived, children, except another Mary, who was born, and died in France, aged twenty. But this James openly admitting father Petre, with several popish lords, into his privy council, introducing popish judges into the courts of justice, and in direct violation of the coronation oath, which he and his predecessors (from the reign of Henry 8.) had now established and confirmed into an indispensable constitution of state, the violation of which constitution, works of itself, an inability to reign over the protestant empire of Great Britain, he, through a self-evident conviction of such inability, voluntarily abdicated the throne on the 11th of December, 1688, and as this realm admits of no *inter-regnum*, the vacated crown devolved on his elder daughter Mary, as the nearest protestant heir, and *in her right* on her husband William prince of Orange.'

We hope the reader does not expect we should make any reflections on this paragraph, which is so full of falsehoods, inaccuracies, and gross contradictions to what the author has said before, especially upon the coronation act. We shall therefore confine ourselves to facts. In the first place, the name of the daughter of James who was born in France, was not Mary, but Louisa; in the next place, the whole of the proceedings of the two houses of parliament upon the abdication of king James are flat contradictions to the principles and proceedings here stated by our author, as the merest smatterer in history knows. The house of commons did declare the throne vacant, and a majority of the peers, viz. 53, voted that there was an original contract between the king and people; and that the prince and

princess should not be declared king and queen ; and, at last, both houses, after solemn debate, declared the throne to be vacant, that the prince and princess of Orange should be declared king and queen, but that the administration should be singly in the prince.

Pray, Mr. Author, how came the throne to be vacated, as yourself own it was ; and if king William reigned only in his wife's right, by what right did he reign after her death ? If the succession is indefeasible, how could the laws of the land give the preference to the present royal family, while other families were nearer in descent ? Were it not for the evidence of his eyes, no man of common sense could imagine that, at this time, a writer could be found weak or wicked enough to advance the dangerous absurdities contained in this pamphlet. Having discussed the pedigree of his majesty, Mr. B. whom we shall suppose to be the author, proceeds to fix his pre-eminence over all other kings. To prove this, he brings a quotation, the most extraordinary, perhaps, that ever appeared, from a collection in the council of Constance, in the king's library, which he says never was (and, we may venture to add, never will be) printed. According to this quotation, our kings, in 1417, obtained precedence at the council of Constance, wholly in right of being kings of Ireland ; (though, if we rightly remember, they did not, till many years after, assume the title of kings of Ireland ;) and that in this right England gave voice as one fourth of Christendom.

Mr. B. proceeds then to particularize the several prerogatives, the whole in number 34, that belong to the crown of England. The first is, that ' his majesty, as to the coercive part of the law, is subject to none under God.' Upon this prerogative, which our author, as usual, endeavours to establish by quotations that may equally serve to prove the contrary doctrine, we are to observe that neither the law nor the constitution knows of any violence that can be done to the king's person ; and even the law of the 12th of Charles the second, which is the only one that comes nearest our author's purpose, is enacted only against the coercion of the *persons* of the kings of England. The second prerogative mentioned by Mr. B. is the power of making laws. Upon this head, after straining hard to establish, in the person of the king, an exclusive legislative right, our author quotes Sir Robert Filmer, who says, " That, during the heptarchy, the people did not elect any knights, because England was not then divided into shires or counties." But Sir Robert and Mr. B. have forgot to tell us, that, during the heptarchy, the people had their folcmotes, and their witenagemotes, which answered to our parliaments. Mr. B. concludes his account of this prerogative as follows.

‘ Let

Let the reader note this maxim for a conclusion, viz. tho' the king cannot make new, nor abrogate old laws, without consent in parliament; yet the interpretation of these laws solely belongs to his majesty; for Mr. Braſton, in the reign of H. 3. tells us, that in doubtful and obscure points, the interpretation and will of the king is to be expected, *Since it is his part to interpret, who made the law.* In a word, our king hath as much right by our constitutions as that civil law gave the Roman emperor; *Inter equitatem jusque inter positam Interpretationem nobis solis & licet, & oportet inspicere.*

The third prerogative mentioned in this notable treatise is the power of calling and assembling parliaments; the fourth is that of life and death: but he mentions some legal restrictions that are connected with those prerogatives, which destroys an arbitrary power in the king, in the exercise of them. We should far exceed the bounds we have prescribed to this article, were we to particularize all the other prerogatives laid down by this author; every one of which is lodged in the crown, but all so guarded by other powers and acts of the legislature, that they cannot be abused, or, if abused, are easily remedied. The power of making peace and war, and the sole disposition of the militia; that of making leagues and treaties with foreign princes, are all prerogatives, yet the exercise of them can have no dangerous effects, but through the concurrence of parliament.

The phrenzy (for so we may rather call it than factiousness) of this author, has suppressed all mention of the great barriers which the constitution of England has thrown round the liberties of the people, for their security: even the power of ennobling, which is the least disputed prerogative the king enjoys, is attended with many governmental, as well as legal, checks before it can be carried into execution. The king of England can make his will manifest to his people only through the regular channels of his ministers and great officers of state, who are all to account to their country as well as the king, and even the lord high chancellor must answer for every patent to which he puts the great seal; nor can the single nomination of the king (as appeared by a late instance of a lord chief justice of the court of King's Bench) advance a family to the peerage. Other ministers of state are alike answerable in their several departments of business; every one of which are constitutionally intended to be checks upon the abuse of prerogative, from the powers of signing a treaty, down to that of pardoning a criminal. Mr. B. after a long and most contemptible dissertation to prove that the supreme care and superintendency in church-matters is vested in the king, proceeds to shew that the highest and last appeal

appeal appertaineth to his majesty, meaning his person and not his courts, which are obliged to act according to the laws of the land. That he has a power of dispensing; that he is not to be bound by general laws; and, what is more extraordinary than all, that he can, for the public good, deprive a subject of his right; with many other propositions, the very mention of which carry along with them their own refutations. By the method which Mr. B. makes use of to prove those and many other detestable assertions, the Bible itself may be made to teach blasphemy. Without taking notice of the general scope of our old authors, whose works were founded on a veneration for law, he fitters them away. He picks out sentences, half-sentences, quarter-sentences, and sometimes even words here and there, which he endeavours to adapt to his own purpose, without observing, that the true sense is fixed by the preceding or subsequent words. He collects, in like manner, scraps from the classics, from foreign writers of every kind, and from civilians of all denominations, to fix the nature of the British constitution; and he brings into his aid the most servile of his own party-writers in political matters, even down to Dr. South, whose encomiums upon Charles the first, and the Stuart government, rise to blasphemy.

Were we to allow his authorities to prove the smallest point in his favour, are we not to reflect, that the Revolution has since settled law upon liberty, that it was to abolish despotic principles, that it was to destroy tyranny both civil and ecclesiastical, that the people of England altered at that time the succession, and that they have since supported what they then did, with more blood and treasure than, perhaps, any people ever expended in one cause; and which, if this author's doctrines are true, have been impiously and fruitlessly lavished. To conclude: the publication of this piece was the most desperate of all desperate projects, and its principles have been equally condemned by the public and the government.

FOREIGN ARTICLES.

ART. XI. *Recueil de Medailles des Peuples et de Villes, qui n'ont point encore été publiées, ou qui sont peu connues. At Paris. 3 Volumes 4to. Vaillant.*

AMONG the various advantages derived from the study of medals, the principal, in our opinion, is the illustration of history and antient geography. Hence the ingenious Mr. Addison justly observes, that a cabinet of medals is, in some measure, a body of history. It is the most effectual method of recording

recording the actions of kings and emperors, of perpetuating the customs and manners of provinces and great cities, and of consigning the exploits of heroes to immortality. By this method it was that M. Vaillant has disentangled a history which would have been otherwise lost to the republic of letters, and, out of a short collection of medals, has given us an exact chronicle of the kings of Syria.

The learned and judicious author of the work now before us, treading in the same path as that celebrated antiquarian, has presented the public with a collection of such medals of nations and cities, as had not before been published, or were but little known *; a work of immense labour and study, and of considerable use to those who delight in the investigation of antiquity. In the course of his remarks, he has thrown such a light upon many historical events, and revived the knowledge of such a number of colonies, towns, and places, of which there are scarce any traces extant, and the memory of which had been almost entirely obliterated, that history and antient geography are considerably indebted to his learned enquiries.

This work is beautifully printed in three volumes in quarto, on a fine paper, with a large elegant type, illustrated with 136 plates, representing the figures of the medals, which are well engraved. The method observed in the arrangement of the present collection greatly contributes to its beauty and merit. Instead of classing them alphabetically, according to the common practice, they are ranged in the order of kingdoms and provinces; whence it appears that those of the same country are generally of the same metal and coin; that they are representative of the deities, which history mentions to have been worshipped in those places, and that they are charged with several other attributes, of customs, habits, and manners, peculiar to each kingdom. Notice is also taken of the several places where those medals were struck, and where they were found, so far as the author, by the most diligent inquiries, has been able to trace them.

The medals contained in this valuable collection, are such as antiquarians distinguish by the name of *Αὐτονομίαι*, *Autonomi*, being struck by nations and cities that lived under their own laws, and for their own particular use. By this they are distinguished from such as were coined by several of those very towns, with the heads and names of Roman emperors, which, on this account, are ranked in the list of imperial medals. Thus by

* This is the same writer who published the *Recueil des Médailles des Rois*, of which we have given some account in our Review of the month of March, 1761.

Antonomasia the antiquarians transfer to medals the title of *Autonomi*, which properly belonged to those cities or people that were governed by their own laws, and lived in a kind of independency. And notwithstanding great numbers of this kind of medals have been published in different performances, yet as there still remained a considerable quantity of them concealed in private cabinets, the author justly thought he should merit the approbation of antiquarians, in rescuing those medals from their present obscurity. To these he has added a few that are to be found only in works grown rare and uncommon; and some others that occur indeed in the collections of eminent writers, but are either represented or explained in an inaccurate manner. In these as well as the rest of his observations, the author has avoided an unnecessary parade of erudition, such as too often overloads the works of antiquarians; but has contented himself with giving such remarks on the different medals, as are proper to illustrate the legends, together with the types or figures, and the towns or colonies in which they were coined.

In a work of such curious erudition, the author proceeds with the utmost circumspection, from a modest diffidence of his own abilities. Though his researches are directed by the spirit of criticism, he does not pretend to have always hit the mark, but proposes his collection as a sketch or rough draught, of which those who are more conversant in antiquity may avail themselves, to attempt a general and complete system of medallic knowledge. Yet, in the course of his observations, he has taken an opportunity to rectify several mistakes, even of the most celebrated antiquarians, not from any malignity, or presumption of superior merit, but merely to prevent the public from being misled by the authority of great names, and to guard the reader against the errors that escaped from their pens, either through prejudice, inattention, or, what more frequently happens, through the bad preservation of medals, which renders it almost impossible justly to discern the types, or to read the inscriptions.

The author has enriched his work with a series of dubious or uncertain medals, such as have legends containing the names of deities, men, or cities, that are not known, either from their not having been mentioned by historians and geographers, or from their being engraved on those medals in so strange and obscure a manner, as it is impossible to decypher them. But the reason of this disfigurement is obvious. Every language having its peculiar pronunciation, it follows of course, that when the inhabitants of a nation or city have occasion to make use of a foreign proper name, they change its orthography, in order to adapt it to their own manner of pronouncing. This difference is equally remarkable

remarkable in medals, so that when the legend consists only of a single word, it is oftentimes impossible to tell whether it denotes a man or a city. Here the author's remarks are of very great use; but we could have wished he had been more liberal on this article, and not left the further illustration of those medals to such as he affirms to be more conversant than himself in the knowledge of history and antient geography.

To enter into an exact analysis of this large and useful work would lead us farther than is consistent with our general plan; we shall therefore content ourselves with tracing it only in such passages as have cleared up some historical event, rectified some error in chronology, or opened a new path in the dark mazes of antient geography. These are many, and worthy of the curiosity of the reader. We shall follow the author's footsteps in the arrangement of our extracts, according to that of his medals, which are distributed into those of Europe, Asia, and Africa, each division making a separate volume.

E U R O P E.

S P A N I S H M E D A L S.

The first volume, containing the European medals, begins with those of Spain. The author observes that there are two different works which treat of the antient medals, or coins, of Spain. The first, published by Don Velasquez, of the Royal Academy of Madrid, treats of medals, the legends of which are couched in Phœnician, Punic, Celtiberian, or other unknown characters. Don Velasquez has attempted to explain those medals, several of which had already been published by Lastanosa. But our author has avoided inserting any of them in the present collection, because he has nothing satisfactory to offer in regard to their legends. The second was composed by Father Florez, who has collected all the imperial medals, and the *Autonomi*, as well Greek as Latin, struck in Spain, and that were to be found either in the writings of antiquaries, or in the different cabinets of the kingdom. To the description of those medals, Father Florez has added a great number of learned dissertations, and judicious remarks, which render it the completest performance in that branch; and our author, with all his enquiries, has hardly been able to improve it. The chief articles are those of *Emporiæ* and *Rhoda*.

Emporiæ was an ancient city in Spain, now called Ampurias, the capital of the district of Ampourdan, in Catalonia, situated near the sea-coast, at the mouth of the river Fluvia, sixty miles north-east of Barcelona. It was called *δι-πολις*, or the *Double Town*, by Strabo, being divided into two parts by a wall; a di-

vision which Livy also takes notice of, lib. xxxiv. c. 9. in describing the expedition of Cato the elder. Pliny affirms it to have been founded by the Phocians, to which Silius Italicus seems also to allude, lib. iii. ver. 369.

Phocaicæ dant Emporiæ, dat Tarraco pubem.

But Strabo, lib. iii. calls it *Μασσαλιᾶτῶν Κτίσμα*, a work of the Massilians; which, however, may be easily reconciled, the Massilians themselves being originally a colony of Phocians.

Of this ancient city our author, in his first plate, has given us thirteen medals, the legends of which are different from those produced by Father Florez; some of them are in Latin, others in Greek, and others in barbarous characters. But this is not at all to be wondered at, since this city was first inhabited by the Aborigines, or the most ancient natives of Spain, was afterwards enlarged towards the sea by a colony of Greeks, and received a third improvement from a Roman colony, which was settled here by Julius Cæsar, after the final overthrow of Pompey's party.—On the Latin medals the legends consist of letters parted by full stops, which, in all probability, denote the initials of the names and qualities of the magistrates of that city. The Greek medals which, as well as the Latin, have on the reverse, the type or figure of the horse Pegasus, differ from the foregoing only in the matter or metal, and in the heads, the former of which represent Minerva with her helmet, the latter a woman crowned with sheaves of corn, and surrounded with fishes.—With regard to those medals which have barbarous legends, it is easy to distinguish that the characters are partly Greek and partly the ancient Spanish, with the value of which we are altogether unacquainted. Hence there is room to infer, that, in process of time, the old inhabitants of the country, intermixing with the Greeks, who were parted at first by a wall, formed at length one and the same people, from whence arose a confusion of languages, and the barbarousness of the above-mentioned legends. The medals, however, containing these barbarous legends, are in every other respect, as to matter, form, and workmanship, similar to those whose legends are entirely Greek.

The two last medals, on one of which you may plainly distinguish the word *ΕΝΠΙΟΔΕΙΤΩΝ* on the face, are of the same workmanship as the other Greek medals; but by the reverse, which is a horse crowned with victory, they resemble the Sicilian coins, bearing the same type. And as the preceding medals, by means of the head surrounded with fishes, were also similar to several coins of that island, Father Harduin would infer from thence, that those Greek medals belonged to four towns in Sicily, name-

ly, Agrigentum, Leontini, Segesta, and Selinus, which were the *Emporia*, or trading towns, of that island. But not to mention that his opinion in this respect is singular, and not at all well grounded, Father Florez assures us, that both those sorts of medals are frequently found in the country, where now stands the town of Ampurias. To this we must add, that the commercial intercourse which formerly obtained between the island of Sicily and the city of Emporia, as a famous sea-port, might have easily occasioned the conformity we observe in the coins and medals of both those places.

Rhoda was an ancient city and port town of Spain, now called *Roses*, in the province of Catalonia, situated on a bay of the Mediterranean, sixty miles north-east of Barcelona. The medal in our author's collection relating to this city, has on one side the head of Ceres, with the legend $\text{PO}\Delta\text{HT}\Omega\text{N}$, and on the reverse a concave field divided into four parts, by a kind of chambered branches, which are joined in the middle in the shape of a cross. The author apprehends that no such medal was ever before published. Father Harduin has given one with the legend $\text{PO}\Delta\text{HT}\Lambda\text{N}$, which he conjectures to be of the isle of Rhodes, without specifying the representation either on its face or reverse. But wherever that medal comes from, it is not at all probable that it belongs to the island of Rhodes, the medals of which are very numerous, and have all for their legend $\text{PO}\Delta\text{I}\Omega\text{N}$, but never $\text{PO}\Delta\text{HT}\Lambda\text{N}$ nor $\text{PO}\Delta\text{HT}\Omega\text{N}$. On the contrary, there is all the reason in the word to believe, that the medal here produced belongs to the town of Roses in Spain, the inhabitants of which were, by the Romans, called *Rhodenfes*, and not *Rhodii*. Some pretend that it was built by the Rhodians, from whom it derived its name, and others attribute the foundation thereof to the Greeks of *Emporixæ*, who were of Rhodian original. It is observable that this medal greatly resembles the Carthaginian coins struck in Sicily, from whence it may, with probability be inferred, that the town of Roses was formerly subject to the Carthaginians, who coined money with Greek inscriptions for the use of the Greek inhabitants of that place, in the same manner as they had done in Sicily, when they happened to be in possession of any part of that island.

GALLIC MEDALS.

The principal collection of the ancient medals of Gaul, is that inserted by Bouteroue in his treatise on French coins, published in 1666. In this he has comprised all those that are to be found in the king's cabinet, and in every other collection throughout the kingdom. To the medals containing the names of nations and cities, he has added several others charged with the

proper names of Gauls, who were kings of different provinces, or heads of cities. Yet these do not amount in all to more than fifty.

Since Bouteroue's performance, some antiquarians have published other medals, either of towns or Gallic chiefs, but in a very small number; and, except a few Greek medals of *Marfeilles* and *Antibes*, the rest are all Latin, having been struck since the Latin tongue was introduced among the Gauls, first by their intercourse with the Romans, and afterwards by the reduction of Gaul to the state of a Roman province. It is observable that on the legends you frequently find Greek letters intermixed with the Latin; which should not at all appear surprising, since *Cæsar* takes notice in his *Commentaries*, that the Gauls formerly made use of Greek characters. Those which occur most frequently are Γ. Δ. Ε. Κ. and Λ.

Those who have hitherto discussed the question, Whether the Gauls had any particular coins of their own before their country was subdued by the Romans, have treated it in a very superficial manner. Our author does not pretend to sift it to the bottom; he only observes, that, in the present collection, there are two species of Gallic medals, whose antiquity surpasses that of the Roman conquest; first, some gold and silver coins, of more or less alloy, and of very rude workmanship, on one side of which are represented the heads of men, some of whom are crowned with laurel; on the reverse is generally a chariot drawn by one or two horses. Several of them have horses with human heads, and on some the exergue consists of misshapen letters, which bear, however, a great resemblance to Greek characters. It appears very plain, that the artists who struck these medals, intended to imitate the golden coins of *Philip* king of *Macedonia*, particularly in regard to the legend ΦΙΛΙΠΠΟΥ. Hence we might reasonably infer, that the occasion of striking this sort of medals of gold and silver among the Gauls, was that the adventurers who returned to their own country, after the celebrated expedition into *Macedon* and *Greece*, under the renowned commander *Brennus*, brought back with them several of *Philip's* gold coins; and when they had expended these in procuring the necessaries or conveniencies of life, they caused others to be struck in imitation of the Greek medals; but the polite arts being then in a very rude state in Gaul, the clumsiness of the artist plainly betrays the counterfeit.

The other species of antique medals of Gaul are some copper, others of a particular compound of bronze, and different metals. They have no legends, and the types consist of ill-shaped heads, birds, horses, fishes, wild boars, and other animals, all of a very coarse workmanship.

[*To be continued.*]

ART. XII. Jo. Aug. Ernesti *opuscula Oratoria, Orationes, Prousiones et Elogia. Accessit Narratio de Jo. Matthia Gesnero ad Davidem Ruhnkenium, V. C. Lugduni Batavorum, apud T. & J. Luchtmans. 1 Vol. 8vo. Vaillant.*

THE learned author of the present collection makes an apology to the public for troubling them with a new edition of these fugitive pieces, composed and pronounced at different times in the university of Leipsick. He modestly declares he did not think them worthy of being collected into a volume; but having been applied to by some booksellers, who desired his leave for this publication, and hearing that there were others who would not have been so complaisant, but intended to publish them without his consent, he thought proper, at length, to reduce them into one body, and to revise and correct many of the orations, in order to render them more worthy of the public acceptance. But that this volume might also have some novelty to recommend it, he has added a few orations never before published, with a curious account of the life and writings of the late learned M. Matthias Gesner.

We must beg M. Ernesti's pardon, if we differ from him in regard to the merit of these pieces; we are so far from treating them with the same slight as the learned author, that we rather judge them very deserving of the public attention. And indeed this character may be also given to every thing that comes from that elegant and judicious writer, to whom the public is indebted for many learned performances *. The present collection contains thirteen academical discourses, pronounced, on different occasions, with the same number of historical elogiums, including that of Mous. J. M. Gesner. The subjects of them are as follow. 1. Of the study of belles lettres. 2. That eloquence has its real source in the heart. 3. That we must conform to the laws of criticism in the study of divinity. 4. Of the revolutions of eloquence. 5. Of the conditions to be observed for studying and teaching philosophy with success. 6. Of the advantages of real learning. 7. The arts of peace and war compared. 8. A parallel between the Greek and Roman writers. 9. Of the name of one's country. 10. Of joining the art of thinking to that of speaking. 11. Of the desire of praise and reputation. 12. Of popular philosophy. 13. Of moral or practicable philosophy.

* Such as his new editions of Callimachus, Suetonius, Tacitus, Homer, the Memorabilia of Socrates and Xenophon, his Clavis Ciceroniana, his Initia Doctrinæ Solidioris, and lately his Institutio Interpretis N. Testamenti, &c.

These discourses are written in an easy flowing stile, and in elegant Latinity. The author shews his taste and judgment throughout, and has varied the subject with such a number of ingenious reflections, as must render these Opuscula both interesting and agreeable to the reader. In his parallel, however, between the Greek and Roman writers, he seems to have been led into some mistakes, by his strong prejudices in favour of the former. He says that the Romans have not one elegant writer in philosophical matters except Cicero ; it is surprising he should have forgot so eminent a philosopher as Seneca, not to mention Pliny the elder, whose natural history must be ranked in the class of philosophical writings. He mentions a long string of Greek Lyric poets, Pindar, Alcæus, Sappho, Simonides, &c. but most of their writings, except those of Pindar, are lost ; and Horace's odes are equal, perhaps, in number and merit to the compositions of all his boasted Greek lyrics. In elegiac writings surely the Romans are far superior to the Greeks ; in comedy they are at least equal ; and if in tragedy they must, perhaps, yield the palm, yet in epics, we think with Scaliger and many others, that Virgil is not inferior to Homer. However, where will he find any other Greek poets, besides the latter, able to contend with Lucretius, Lucan, Silius Italicus, Statius, and Claudian ? He takes no notice of Martial, nor mentions one Greek epigrammatist in opposition to the Roman. After enumerating the Greek historians, he says he can see none among the Latins, fit to be compared with them, except Sallust and Livy, or, perhaps, Tacitus ; but he does not so much as mention Cæsar, Paternulus, Suetonius, Justin, &c. who deserve the preference of many of the Greek historians set forth in his catalogue. In regard to oratory, he seems, indeed, inclined to prefer Cicero to Demosthenes, but is deterred by the authority of Cicero himself, who acknowledges Demosthenes to be greatly his master. Yet Cicero's modesty in this particular is no sort of argument, no more than Horace's *Vos exemplaria Græca, &c.* This only shews the gratitude of the Romans, in acknowledging themselves indebted to the Greeks for the importation of the polite arts. The Greeks certainly, in this respect, were their masters ; but how often have masters been surpassed by their disciples ? A further disquisition of this subject would lead us beyond our plan. We shall conclude with a sentence of that celebrated orator, to whose authority M. Ernesti seems, in other respects to pay so great a deference ; *Meum semper judicium fuit, omnia nostros (Romanos) aut invenisse per se sapientius quam Græcos ; aut accepta ab illis, fecisse meliora, quo quidem digna statuissem, in quibus elaborarent ?*

Cic. Tusc. quæst. lib. i.

ART. XIII. FOREIGN LITERARY INTELLIGENCE.

F R A N C E.

PARIS. *Nouveaux Elemens de Dynamique, de Mecanique*, par M. Mathon de la Cour, de l'Academie des Sciences, &c. de Lyon. Or, New Elements of Mechanics. By M. Mathon de la Cour, of the Academy of Sciences; &c. of Lyons.—In this treatise the ingenious author reduces the mechanic powers, and the whole theory of motion, to the equality between the cause and its effect, action and reaction; or, in other terms, to the equilibrium subsisting between the *momentum* or *impetus*, and the *inertia* of matter, or its resistance to motion. His application of this principle is ingenious, and shews him to be thoroughly skilled in mechanics.

Dictionnaire Geographique, Historique, & Politique, des Gaules & de la France. Par M. l'Abbé Expilly, Chanoine, &c. Or, A Geographical; Historical, and Political, Dictionary of Gaul and France. By M. l'Abbé Expilly, &c.—This is a volume in folio, which contains only the two letters A and B. The author had some time ago published proposals for printing this work, with a full account of his plan. His manner of executing it, as far as we can judge from this first volume, will not disappoint those who have formed the most sanguine expectations of the work. The question is, whether the learned and copious author will be able to confine himself to six volumes as at first proposed.

L'Histoire des Philosophes modernes, avec leurs Portraits dans le gout de Crayons. Composée par M. Saverien. Or, The History of modern Philosophers, with their Portraits in Crayons. Written by M. Saverien. Vol. III.—This work contains the first part of the history of the restorers of learning, in which the reader will find the lives of Ramus, lord Bacon, Gassendi, Descartes; and Paschal. It is published by M. Francois, the king's engraver.

The able hand employed in the continuation of the late abbé Velly's history of France, has lately published the 11th and 12th volumes. This continuation of that excellent work, shews that M. Villaret is a writer of fine taste and sound judgment, and as such deserves to be ranked among the small number of good historians in this century. These two volumes contain the history of Charles V. and part of that of Charles VI. with a lively picture of the manners of the 14th and 15th centuries.

Most of the French writers seem lately to have turned their pens either to the subject of agriculture, or to that of education, and surely they cannot be better employed. Among many others on education, the principal are the three following. I. *Principes generaux pour servir à l'Education des Enfans, particulièrement*

de la Noblesse Française. Or, General Principles conducive to the Education of Children, particularly of the French Nobility. In 3 vols. 12mo.—II. *Lettre Morale sur l'Éducation Physique des Enfants.* Or, A Moral Letter concerning the Nursing of Children.—III. *Discours sur l'Éducation.* Par M. Vicaire, ancien Recteur de l'Université de Paris. Or, A Discourse on Education. By M. Vicaire, Ancient Rector of the University of Paris.—This relates only to literary education.

I T A L Y.

FLORENCE. A posthumous work of the celebrated Dr. Antonio Cocchi, printed in this city, makes a great noise. It is a treatise against marriage, embellished with all the graces of style, and the sublimity of eloquence. It was received at first with great applause, and afterwards prohibited by the sacred congregation *Dell' Indice*. What is very extraordinary with regard to this literary phenomenon, Signor Cocchi himself was twice married; and the best refutation of his book is written by a bachelor.

Here also has been lately published a new edition of Callimachus, by Signor Bandini, Doctor of Laws, Physician, and Keeper of the Medicean Library.

Callimachi Cyrenæi hymni cum Latina Interpretatione a Viro Cl. Ant. Mar. Salvino Etruscis versibus, nunc primum editis, reddit: Accedit Poemation de Coma Berenicis ab eodem Græce suppletum & a Catullo versum. Recensuit variantes Lectiones, & Metricas aliquot Versiones Angeli Politiani, Henrici Stephani, Floridi Sabini, Bonaventuræ Vulcani, Nicodemi Frischlini, nec non ejusdem Callimachi Græca Epigrammata collegit Ang. Maria Bandinus, &c. 1763.

ROME. Father Alberia, a priest of the Oratory, has lately published the following work: *Venerabilis Cæsaris Baronii, S. R. E. Cardinalis Bibliothecarii, Epistolæ, & Opuscula.* This collection comprehends a great number of Baronius's letters, with several of that famous cardinal's *Opuscula*, never before published. Among other pieces is the life of St. Gregory of Nazianzen. The learned editor has likewise given us the life of that celebrated annalist, which contains a great many interesting particulars.

G E R M A N Y.

VIENNA. The celebrated M. de Haen has lately published a 7th volume of his method of treating of diseases, under the following title: *Antonii de Haen, S. C. R. A. Consilarii et Archiatri, nec non Medicinæ in hac alma & antiquissima Universitate Professoris primarii, Societatis Harlemensis Socii, Pars Septima rationis Medendi, in Nosocomio Prædicto, quod in gratiam et Emolumentum Medicinæ studiosorum condidit Maria Theresia, Augustissima Romanorum*
Im-

Imperatrix, Hung. Bohemiæ, &c. Regina. Viennæ Austriæ, in 8vo. In this work the indefatigable professor shews his extensive reading, and great skill in his profession.

HALL. M. John Ernest Emmanuel Walch, professor of eloquence and poetry in the university of Jena, has lately published in the German language, a curious treatise on lithography, worthy the attention of those who are lovers of natural history.

BRUNSWICK. In this city has lately been published in the German tongue, volume I. of essays on the best Italian poets, in 8vo. 1763. This work is written in taste, and the criticisms of the author are judicious and sensible. The present volume contains only Dante and Petrarch. The characters of these two founders of the Italian poetry are well drawn, the chief particulars of their lives are set forth, and the most striking passages of their works are elegantly translated. The plan is excellent, well executed, and worthy of imitation in other countries, where the beauty of the Italian language is not sufficiently known.

BERLIN. M. E. G. Kurella has lately published a posthumous work of the celebrated physician Dr. Samuel Schaarschmidt, written in the German tongue, and intitled, *A Treatise on Wounds, improved and enlarged by M. Kurella, 1763, in 8vo.*

UNITED PROVINCES.

CAMPEN. The third part of the *Otia Litteraria ad Islam, five Spicilegia Historico-critico, sacra & profana*, was published lately in this town, and deserves the same encouragement as the two preceding.

UTRECHT. *Diatriba de Cenotaphiis. Scripsit R. M. Van Goens, D. F. Trajectinus, 1763, in 8vo.* This is a learned and curious piece, and what is more extraordinary, the author is said to be only in his 15th year.

AMSTERDAM. *Petri Burmanni Secundi Oratio de Mæcenatibus doctis, validissimis Musarum præfidiis. Dicta publice in illustri Amstelædamensium Athenæo, 1763.* The learned author of this beautiful oration has, with great spirit and truth, refuted the ungenerous and illiberal abuse cast upon the Dutch by the compiler of the 31st volume of the Modern Universal History, who stigmatizes that nation with the character of cold, uninventive, and brutal; with not having the least spark of genius or liberality; with a general dullness and insensibility, and with being void of every passion except that of gain. Such general characters of a whole nation rather betray the brutality of the writer.

The learned professor M. Westeling has lately published his beautiful edition of Herodotus, expected with such impatience. *Herodoti Halicarnassei Historiarum libri. ix. Musarum nominibus in-*

scripti, Gr. & Lat. ex Laurentii Vallæ interpretatione, cum adnotationibus Tho. Galei & Jac. Gronovii. Editionem curavit & suas itemque Lud. Gasp. Valikenarii Notas adjecit Petrus Westelingius. Accedunt præter Vitam Homeri varia ex priscis scriptoribus de Persis, Ægyptiis, Nilo, Indisque excerpta et præsertim ex Ctesia. One volume in folio.

* * At the request of several of our learned readers, we propose, in our future journals, to give some account of the state of literature abroad: but our original plan not permitting us to enlarge much on that subject, we do not pretend to give an exact list of foreign publications, but shall select only such as from the reputation of the writer, or the popularity or utility of the subject, may be deemed most deserving of the public notice.

MONTHLY CATALOGUE.

Art. 14. *Mr. Holwell's Refutation of a Letter from certain Gentlemen of the Council at Bengal, to the Honourable the Secret Committee. Serving as a Supplement to his Address to the Proprietors of East India Stock.* 4to. Pr. 1s. Becket and De Hondt.

WE have in our last Number (page 147) mentioned this performance, in a manner that cannot be construed to be disadvantageous to the author's character; and we thought it but just that the public should suspend their judgment on the present state of Indian affairs, till the appearance of this publication, which, we must own, is far from answering our expectations. A council-board, where many of the members are even dependents upon dependents, is a very different tribunal from that of the people of England, who expect reasons instead of dictates.

Mr. H.'s first refutation concerns the method in which the letter he refutes was conveyed to England; and is attended with some disadvantageous reflections on the letter-writers. But this we apprehend to be unsatisfactory to the public, who want information as to facts, and not as to forms. Mr. H. then justifies the deposition of Mhir Jaffier, because it was approved of by the court of directors, who received their information from the very authors of that revolution. Mr. H.'s answer to the letter-writers, concerning the injustice and impolicy of deposing Mhir Jaffier, contains a very extraordinary strain of reasoning; for all he alleges against this very important charge, is to refer the reader to Mr. Vansittart's own memorial, which, we apprehend, differs in matters of fact from those laid down by the letter-writers: we therefore should have been glad that Mr. H. had proposed

proposed some criterion by which we could judge on what side the truth lay ; but Mr. Vansittart's memorial, and the address in which it was contained, are only references, and the only refutations he brings against the most important allegations of the letter-writers.

The apology and explanations they urge for Mhir Jaffier's conduct are modest and sensible, nor do we find them at all refuted by Mr. H. who brings no other than the semblances of facts to oppose them. The causes of the distrust which lord Clive had to Ram Narain, who, by the bye, seems to have been an officer endued with courage and virtues (especially that of fidelity to the English) uncommon in that country, can best be accounted for by his lordship, and likewise those of his good opinion of Mhir Cossim. His lordship at that time might have good grounds for both, and yet afterwards alter his sentiments for reasons equally good. In this strain Mr. H. runs through eighteen articles of his refutation. In the nineteenth the letter-writers and he differ upon very important facts. They say that major Carnac came up with the mogul, and gained over him a complete victory, by which he was obliged to put himself under the protection of the English (see as above) after a famous battle, comparable to that of Porus with Alexander the Great. Mr. H. denies every single word of this, and says, that, so far from a battle being fought, the armies were not within musket-shot of one another, nor was a musket fired ; and he gives us a detail of other operations, which seem, however, to be a little too refined for Indian policy, that determined the mogul to this step. Among other things he tells us of a spy who made incredible speed from *major Yorke's camp* to that of the mogul with intelligence. The public might receive some light in this matter were the time and distance here mentioned ascertained. After all, from the complexion of Mr. H.'s own narrative, we are apt to conclude that the mogul was in a great measure determined by the seasonable vigour of major Carnac.

The twenty-first allegation laid down by the letter-writers, and Mr. H.'s refutation of the same runs as follows.

“ 21. After what has been set forth, we believe few will imagine that Mhir Jaffier was deposed by reason either of a want of ability to rule, or of his bad principles. We would willingly indeed suppose, that it proceeded rather from the want of a true knowledge of the country policy, and from an error of judgment, than from lucrative views, had not Mr. Vansittart, and others of the projectors, made no secret that there was a present promised them by Cossim Aly Chan of twenty lack : 'tis true they make a merit that this was not to be delivered till the company's debt was paid, and his army satisfied. We have

to observe on this occasion, that several of us have had offers from the nabob of very considerable sums to join in his measures, which we have constantly made public, as well as refused; and if we, who have always opposed those measures, have been thus tried with pecuniary temptations, what may be concluded of those gentlemen who have supported the nabob on every occasion?"

Refutation.] 'The malicious insinuations of this paragraph, are *unworthy gentlemen*.—We allow this offer (not promise) was made, and unanimously rejected by Mr. Vansittart, and the committee.—Mr. Holwell was charged with the delivery of this refusal, in these words—"That we were labouring for the peace and safety of the country only; and could not, in honour, receive the offer; but that when the country was settled, the company's debt paid off, and the arrears paid to his troops, if he then thought there was aught due from him, he was at liberty to gratify his friends in what manner he pleased."—This is a fact, which we were not ashamed should have a place on the committee proceedings—As to the offers made, and refusal of these gentlemen, we have their *ipse dixit* only; and we may chuse whether we will believe it.'

We have given the above passages at large, because we think Mr. H.'s refutation extremely material in another dispute; for he and his friends very plainly intimate that they thought themselves at liberty to take any pecuniary present, after the company's and the nabob's ends were served. Let this concession be applied to the case of lord Clive, what must be the inference? Mr. H. very lamely accounts for the motives of Mhir Cossim's conduct, which the letter-writers impute to his distrust of the English, and it is indeed an alarming consideration. In the twenty-sixth article of refutation, we have a very explicit account in what a cavalier manner the servants of English merchants treat one of the greatest monarchs upon earth, and the greatest subjects of that monarch. Though Mr. H. seemed to take upon himself the refutation of the whole of this letter, yet he refers that of the thirty-first, thirty-second, and thirty-eighth articles to Mr. Vansittart's answer, *when he has it in his power*.

We do not think that the remaining parts of this refutation is at all satisfactory; nor does Mr. H. account with sufficient precision for the motives which conquered his resentment at the ingratitude of his employers. To conclude: We cannot help being of opinion that the proprietors of the East India company's stock will not, from any thing contained in this pamphlet, see any reason for discontinuing their enquiries into the past and present conduct of their servants.

Art.

Art. 15. *Facts, relating to the Treaty of Commerce, lately concluded by Governor Vansittart, without the Consent of his Council, with the Nabob of Bengal: Together with Copies of some Original Papers.*
4to. Pr. 1s.6d. Becket and De Hondt.

The facts contained in this pamphlet are of the utmost importance, because they let the public into many secrets. We here learn that the inland trade which gave rise to the late revolution, so fatal to the English, is carried on by the company's servants, who, by those veils, make a shift to compensate for the smallness of their wages, and that the company has no direct concern in it. This author, who seems to understand his subject very well, undertakes to vindicate this practice, as being ultimately an advantage to the company.

Another reason occurs, why this private trade of the company's servants is intitled to the utmost protection which the company can possibly afford it, without hurting themselves; namely, that the company have obtained from the government a sort of monopoly of the trade to India. This is an infringement of the natural rights of the other subjects of Great Britain, though considered as a necessary measure. It is therefore the duty of this company to stretch their monopoly no farther than their own interest necessarily requires, and to encourage and support the trade carried on by every British subject, so far as it does not interfere with the company. It is certain that the wealth acquired by individuals, as well as that which is acquired by the company, centers at last in Great Britain: and thus the private trade of the company's servants become an object in which the state itself is particularly interested.'

This is a very extraordinary strain of reasoning, and very possibly, some time or other, the principles on which it is founded may receive a decision in assemblies of more importance than the courts of East India directors.

The author then impeaches Mr. Vansittart's conduct, which, if the facts he advances are true, was, in some respects, a little inadvertent. He thinks that the encouragement Mr. V. gave to the new nabob was impolitic, and brought on those general complaints which obliged him first to have an interview, and then to conclude a treaty, with the nabob; and that this treaty reduced the English interest to the utmost difficulties. The author then give us the substance of this treaty, together with the perwannah, or order, sent by the nabob Aly Cossim to his officers in different parts of the country. By this treaty it appears, that the duties upon the inland trade were raised from three and a half to nine per cent. but in all other respects the arrangements made on both sides, carry with them great candour, and the

appearance of a sincere intention to do all imaginable justice to the English. But the opposition to Mr. V. complained, that the company's servants were subject to the jurisdiction of the nabob's officers; and those charges run very high. Upon Mr. V.'s return to Calcutta he entered into the minutes of the council, a vindication of his proceedings and the treaty he had concluded, which is inserted here, and from which the reader may receive great lights. In our own opinion, he vindicates his conduct with great ability, and as a fair well-intentioned friend to the company's interest, against the all-grasping avarice and oppressions of its servants. In this he was opposed by Mr. Amyatt and other members for the very apparent reasons we have hinted at, and Mr. V. was, by a minute inserted in council February 15, 1763, candid enough to acknowledge that the nabob and his officers had gone beyond the limits prescribed by the treaty; and that, therefore, other arrangements ought to be made. Complaints now multiplied daily on the part of the English, from Patna, Luckipore, and elsewhere, all which are here transcribed. The inference which the author draws from the whole is, that Mr. V. in his original scheme for regulating the inland trade, had a view of engrossing it to himself, by which he must have soon amassed a more than princely fortune; and he supports this opinion with some facts, which are equivocal rather than conclusive as to Mr. V.'s intentions. Be this as it will, it is plain the nabob had views which Mr. V. did not foresee, and which brought on the melancholy events that followed, and the reinstating Mhir Jaffier in the nabobship. As an appendix to this pamphlet is inserted a letter which Mr. V. and Mr. Hastings wrote to the gentlemen of the council at Calcutta, dated 15 December, 1762, at Mongeer, in vindication of his proceedings. The truth is, that some imputation lies upon Mr. V.'s conduct, on account of his not being sufficiently acquainted with the trade and those he had to deal with; tho' this might have been foreseen by the directors at home; but in other respects he appears to have been fair and open.

Art. 16. *An Address to the Proprietors of East India Stock.* 4ta. Pr. 6d. Kearsly.

This pamphlet opens with a sort of vindication of Jaffier Ally Khan; but, says the author, had he been both cruel and oppressive, the English had no right to be his judges. He is then vindicated from the charge of having invited in the Dutch, and of having obstructed the currency of the company's Calcutta mint. The writer is then severe upon Mr. Holwell and Mr. Vansittart; the first for having planned his deposition, (for, to say the truth, it was no other) and the latter for having
carried

carried it into execution. Encomiums are here made upon major Carnac, for having put an end to the war, and the distresses of the company, by reducing the mogul. We have next an account of the impolitic proceedings of the company's servants towards Cossim Aly Khan, which, indeed, seem to have provoked him to commit high treason against those gentlemen-servants, by pretending to have a will of his own, or to regulate the commerce of his country; but, by the bye, it does not appear, that, without such regulations, he could have fulfilled his terms with the English. The author proceeds in this pamphlet upon the principles of that we have last reviewed, and puts the rights of the company's servants to trade in India upon the same footing with those of the company itself. He then condemns the arrangements that have been lately made by the company at home; as they probably will be disagreeable to Mhir Jaffier, 'who, he says, must at this time either be subah, or the English be drove out of the country.'

We cannot help expressing our surprize that the most material consideration has never yet been started, nor so much as hinted at by any of the parties concerned; we mean the disability the company is under of reinstating Mhir Jaffier in the nabobship. The eleventh article of the definitive treaty between Great Britain, France, and Spain, in 1763, expressly provides, That both the English and French shall acknowledge Mohammed Aly Khan for the lawful nabob of the Carnatic. Is this acknowledgement, which is provided by two great sovereigns in so solemn a treaty, to be set aside for the conveniency of a trading company and its servants? The two monarchs become here principals in the recognition of Aly Khan, and is either Mr. Vansittart or Mr. Amyatt, or their masters the directors themselves, to presume upon setting aside, without the consent of, at least, his Britannic majesty, this express stipulation? Even supposing, what we believe hardly can be supposed, that the council and governor of Calcutta had not received an authentic copy of this treaty, at the time Mhir Jaffier was reinstated, how does the matter stand with the direction at home, which can plead no such excuse? The question is of too high and delicate a nature for us to pronounce any thing decisively upon it; but we cannot help saying, that it may hereafter become a matter of the most serious consideration; we do not mean between the two parties, but between the two crowns.

Art. 17. *Reflections on the present State of our East India Affairs With many interesting Anecdotes, never before made public. By a Gentleman long resident in India.* 8vo. 1s. 6d. Lowndes.

Many of the observations contained in this pamphlet are judicious, and many of them new. The author is an enemy to

Ally Khan and Mr. V.'s transactions with him. His representations of the dangers that now threaten the English interest in Bengal is drawn up with great truth and judgment.

Art. 18. *An Essay in Vindication of the Continental Colonies of America, from a Censure of Mr. Adam Smith, in his Theory of Moral Sentiments. With some Reflections on Slavery in general. By an American.* 8vo. Pr. 1s. Becket and De Hondt.

This is a most wretched, and, indeed, ridiculous performance. The intention of the author is to represent the Negroes on the coast of Africa in the most detestable light, and the English inhabitants in our settlements on the continent of America in one equally amiable: and this he endeavours to do from the authority of Mr. Churchill, who, by the bye, was a bookseller, and only published the voyages which go under his name, Mr. Voltaire, the baron Montesquieu, Mr. Hutcheson, and other writers, whose sentiments can give no manner of sanction to the vindication he undertakes. In short the performance deserves no farther notice.

Art. 19. *A Letter to a Noble Member of the Club in Albemarle-street, from John Wilkes, Esq. at Paris.* 4to. Pr. 1s. Nicoll.

This letter is written in a strain of exquisite irony, and supposed to be addressed to lord T. Mr. Wilkes here lays down certain outlines for the conduct of the opposition; 'Imprimis, says he, Give out that your society is founded on revolution principles, and, in consequence of that, 2dly, That you are all staunch whigs.' Among other instructions, in consequence of these general precepts, one is, that the more openly and grossly they offered to affront the K. they should say the more in his praise; and that they should draw the two chiefs that preside in the two highest courts of law, one in the character of Holt, the other in that of Jefferies. The author insinuates, that, notwithstanding all the outcry of Toryism, the chief departments of government are, at this very time, filled up with Whigs; but we wish he had been more sparing of his sarcasms against the person of a noble duke, whose younger years were so much devoted to the cause of liberty, that his aged days have a title to claim protection, at least from abuse and insult. In a postscript annexed to this pamphlet, the letter of a certain C—— J—— to a certain corporation is verified with a good deal of humour.

Art. 20. *A Letter from J——n W——s, Esq. in Paris, to a noble Lord in London. Made public by his Lordship's Permission.* Folio. Pr. 1s. Sumpter.

A most scandalous imposition, and an insult upon even credulity itself.

Art.

Art. 21. *A Letter from Alma Mater to her beloved Son* Jammy Twicher. 4to. Pr. 1s. Pottinger.

A wretched catch-penny; abusing a nobleman who, we are sure, never could have had occasion to give any personal offence to so low a being as the writer of this letter.

Art. 22. *Poems by William Mason, M.A.* 8vo. Pr. 5s. Horsfield.

This volume contains all the poetical works of the ingenious Mr. Mason, with whose merit our readers are sufficiently acquainted: it is dedicated to his patron the earl of Holderness, whom he thus addresses in the following sonnet, which is the only new thing in this collection.

‘ D’Arcy, to thee, whate’er of happier vein,
Smit with the love of song my youth essay’d,
This verse devotes from Aïton’s secret shade,
Where letter’d ease, thy gift, endears the scene.
Here, as the light-wing’d moments glide serene,
I weave the bower, around the tufted mead
In careless flow the simple pathway lead,
And strew with many a rose the shaven green.
So to deceive my solitary days,
With rural toils ingenuous arts I blend,
Secure from envy, negligent of praise,
Yet not unknown to fame, if D’Arcy lend
His wonted smile to dignify my lays,
The Muses Patron, but the Poet’s Friend.’

It is but justice to take the opportunity of this republication of Mr. Mason’s poems, to observe, in defence of so amiable a writer, that, if he is not so animated and sublime, he is more elegant, moral, and correct, than most of his cotemporaries, and that he deserves to be ranked amongst our best poets, even if he could claim no other merit than to have been the author of *Elfrida*.

Art. 23. *A Poem on Chefs.* 4to. Pr. 1s. Hawkins.

Those who have no idea either of poetry or the game of chefs may probably imagine that the author of this piece is acquainted with both; but those who have any skill in them, will easily perceive, on the perusal of it, that he has very little knowledge of either.

Art. 24. *A Poem on the Peace.* 4to. Pr. 1s. Fletcher.

The author of this poem observes, in an advertisement prefixed to it, that ‘it will be thought by some rather out of season,’ but that ‘his own apprehensions are of a different kind.’ Whatever this gentleman’s apprehensions may be, we will venture to assure him, that a poem on the peace of Utrecht would have at least as good a chance of being read, as one made on the last. His verses are withal so contemptible, that the best thing we can do is to consign them to eternal oblivion.

Art.

Art. 25. *A Fairy Tale. In two Acts. Taken from Shakespear's As it is performed at the Theatre-Royal in Drury-Lane.* 8vo. Pr. 6d. Tonson.

Shakespear's *Midsummer-night's Dream* curtailed into a kind of sing-song farce, which has been lately played by *little children* for the entertainment of *great ones*.

Art. 26. *Report: or, The Political Lyar. A Satirical Epistle.* 4to. Pr. 1s. Roberts.

A mere catch-penny performance without the least pretensions to wit, humour, or poetry. To make any farther *report* therefore concerning it would be doing it more honour than it deserves.

Art. 27. *Nature: an Ethic Epistle, inscribed to the Honourable Mrs. D—y.* 4to. Pr. 1s. Flexney.

This epistle, addressed by some sober young gentleman to his mamma, is extremely moral, and extremely dull; the observations in it are trite and common, and the poetry very tame and insipid. The author informs us, that

‘Error oft, too specious to the sight,
Deceives our judgment by appearing right.’

That

‘One fixt principle in all we find,
Interest, the constant bias of the mind,
Which acts with less or greater influence,
As men have better or inferior sense.’

With many other deep discoveries of the same kind, which there need no ghost from below, nor poet from above, to acquaint us with.

Art. 28. *The Chaplain. A Poem.* 4to. Pr. 1s. 6d. Ridley.

The author of this poem introduces his Chaplain with the very same design that his poetical predecessor Otway had in the *Orphan*, viz. merely with a design to turn him into ridicule; and indeed, as chaplains go, there cannot be a fairer object of satire. Though the performance is by no means equal throughout, there are a great many good lines in it: amongst the rest the following descriptions of the antient and modern chaplain form an agreeable contrast.

‘A Chaplain was of old a sacred name,
Whom worth and piety resign’d to fame;
Who soar’d enraptur’d on devotion’s wings
High o’er the filthy dross of earthly things;
Too good to truckle to Corruption’s nod,
Or for a temp’ral interest quit his God;

Truth

Truth was his fort, the gospel his delight,
By day his study, and his dream by night.'

The opposite character is drawn in still more lively colours.

— by 'Chaplain is no other meant,
Than a mere slave, a downright instrument,
Perk'd in his chair, or seated at the board
To second all the nonsense of my lord,
To suffer (unreturned) with patient breast
Dishonest insult, and the scurvy jest ;
Requir'd by grandeur, a subservient tool,
Just to supply in form the place of fool.

' Or if my lord, a dupe to modish vice,
Hang o'er the card, or shake the sounding dice ;
If a lov'd mistress richer transport show'r
On the soft period of his vacant hour,
(For sure the smile of beauty's heav'nly charms
Greets with more ecstasy the lover's arms,
Than mid the horrors of a winter's night
Saunder's, or Arthur's dungeon can delight)
These milder pastimes must the priest employ,
Doom'd to assist his crimes, and share his joy,
Alike their fate to prostitute their fame,
Their thoughts, their actions, and their hearts the same.'

The portrait of the preacher at St. John's Chapel is an excellent likeness, and finely painted ; but for this we refer our readers to the poem itself, which will give them some pleasure in the perusal, as the author seems to be possessed of no contemptible degree of poetical abilities.

Art. 29. *Liberty in the Suds ; or, Modern Characters. In a Letter to a Friend. By Theophilus Hogarth, Gent. 4to. Pr. 1s. 6d. Nicoll.*

The author of this poetical epistle, which is meant as a satire, goes to work in the old way. He envies the retreat of his friend, who, you may be sure, is a man of fortune, virtue and wisdom, into the country ; laments the bad treatment which modest merit, meaning himself, meets with in town ; abuses the great for insincerity, Churchill for impudence, and couples him and Wilkes together, in exposing them, like bear and monkey, to the ridicule of the public. With regard to the execution of this epistle, it is above the ordinary, but inferior to the excellent class of satirists. To give our readers a specimen of our author's abilities, we shall quote the last ten lines of his epistle, where, speaking of Mr. Wilkes's retreat to France, he humorously says,

' Why

‘ Why on the day, which *Freedom* bled,
 Still in their tombs repos’d the dead?
 Why did not wond’rous things appear,
 To shew her dissolution near?
 The weeping deity to save,
 Why stalk’d not *Sydney* from the grave?
 Why flash’d not dreadful lightnings round,
 And drops of blood distain the ground?
Oh! strange to tell! not ev’n an owl
Was heard to scream, or dog to howl.’

Art. 30. *Sermons on various Practical Subjects.* By the Reverend John Young, D. D. In two Volumes 8vo. Pr. 6s. Becket and De Hondt.

Every part of our moral and religious duty has been already so amply illustrated and explained by the eminent divines of our church, that unless a modern sermon-writer has something peculiarly elegant and remarkable in his composition, or very new and uncommon in his argument, his discourses have little chance of being read or admired in the present age. Dr. Young’s performances will therefore, we fear, be of no great service either to himself or his bookseller, as they contain nothing that can distinguish them from the common run of sermons, which are preached every Sunday by men of very moderate abilities; add to this, that the style in most of them is obscure and embarrassed, and the images and expressions rather low and vulgar. Tho’ the advice conveyed in them is good, and the doctrine orthodox, yet, from the want of that genius and spirit, that elegance and perspicuity, which are so necessary in every writer who would please and instruct, they will soon pall upon the appetite, and leave behind them very little admiration of their author.

Art. 31. *Fifty-two Sermons.* By Samuel Walker, A. B. In two Volumes 8vo. Pr. 12s. Dilly.

These two volumes of sermons are introduced to the public by a long and pompous account of the author’s life and ministry, written by a friend, the whole substance of which acquaints us with little more than that Mr. Samuel Walker, after quitting the vicarage of Lanlivery, took the curacy of Truro, in Cornwall, where he became quite a new man, made a great alteration in his principles and conduct, (or, in plain English, turned methodist) and that, from frequenting assemblies, and being a great lover of dancing, he became a very pious Christian. The discourses themselves are but poorly written, many of them containing tenets and opinions which border on enthusiasm, and which will give very little pleasure to men of any taste or understanding.



THE CRITICAL REVIEW.

For the Month of *April*, 1764.

ARTICLE I.

The Elements of Agriculture. By M. Duhamel Du Monceau, of the Royal Academy of Sciences in France, and Fellow of the Royal Society in London, &c. &c. &c. Translated from the Original French, and revised by Philip Miller, F. R. S. Gardener to the Worshipful Company of Apothecaries at Chelsea, and Member of the Botanick Academy at Florence. In two Volumes. 8vo. Illustrated with Fourteen Copper Plates. Pr. 10s. sewed. Vaillant. [Concluded.]

THE second volume of this useful work contains six books, making the number twelve in the whole.

The seventh book, which is the first that occurs in this volume, contains a mechanical description at large of the several instruments used in husbandry. We here find an account of all the plows used in the several provinces of France, that are, in any sort, worth notice, as the most simple kind of plows with very few parts, the *araire*, or small plow of Provence, a large plow used in various provinces, where they till the land with oxen; next follow some better and more perfect plows used in several parts of France, the shifting-ear plow and several sorts of light plows.

This ingenious gentleman next proceeds to inform us in what manner a plow may be fitted to stir the intervals in the new method of husbandry; and that he may the more easily be understood, he gives the dimensions of the principal parts of a plow, by which the alterations to be made in it are immediately comprehended by the attentive reader. Next follow descriptions of a cultivator to stir the intervals, and plows with coulters, but no shares. Drill-plows are then at large described, particularly

the drill with tongues and the cylinder drill; and the book concludes with the description of several other instruments of husbandry. We must observe that in the description of this great variety of implements, there are continual references to the plates on which they are delineated.

The eighth book treats of the culture of different kinds of grain, as, of summer wheat, Sicilian, or many-eared wheat, rye, naked barley, oats, millet, Turkey corn, or maize, the culture of maize in the Angoumois, of buck-wheat, concluding with general remarks on the culture of the several kinds of grain treated of in this part of the work.

The subject of the ninth book is meadow and pasture land, and first of natural pastures, as low meadows and upland pastures. Secondly, artificial pastures, as lucern, saintfoin, clover, the several kinds of grass cultivated for artificial pastures, with furz, whins, or gorse. Our author's account of the culture of lucern is worthy of every country reader's attention. This plant has been long cultivated in France with great success, and the worthy society of arts is endeavouring, by proper premiums, to propagate the culture of it in this island. Mons. Duhamel's method is simple, and we are inclined to think good, his experience recommends it, and as it is but short, and may be of service to many of our readers, we shall lay it before them, and we are more particularly induced to do this, as the public will thereby be enabled to judge of the merit of the translation.

‘ Of Lucerne (*Medica major et cretior, Floribus purpurascens aut violaceis, Pin.*)

‘ There are several kinds of lucerne, but that of which I have given the Latin name is the only one cultivated for fodder for cattle: some writers have called it *scenum Burgundiacum*. This kind produces very strong, vigorous, perennial roots: from them rise several stalks two feet and a half, or three feet high: they are round, support themselves well, and are larger or smaller according to the nature of the soil. These stalks push out branches on all sides, chiefly towards the top: from one end to the other of the branches are a number of leaves, in form of a trefoil; whence it has been by some writers called *Trifolium Burgundiacum*. The flowers are leguminous, purple or violet, and produce a pod of a spiral form, containing seeds in shape somewhat like a kidney. This plant has a slight taste of cresses.

‘ Lucerne thrives best in rich light lands that have a great depth; it does not succeed in dry parching soils, nor in clay; though it requires some moisture. If it is flooded, and the water remains long on it, it dies.

‘ Lucerne

‘ Lucerne is soon choaked by other plants : it must therefore be sowed on land that is quite clear of weeds and grass, and that has been brought into excellent tilth by frequent deep plowings. Thus, grass land cannot be sown with lucerne till it has borne several crops of corn, and been dunged ; but, as we have already said, it must not be dunged the same year the lucerne is sown.

‘ In the southern provinces of France, lucerne may be sown in autumn ; for as there are no hard winter frosts to be dreaded, it takes firm root in that season ; but with us it is better sown in March. Three or four ounces of seed are spread on every square perch of twenty-two feet.

‘ The lucerne seed is mixed with half as much oats, and both sowed together : the last plowing should be very fine, lest the lucerne seed, which is small, be buried too deep : it is covered with the harrow.

‘ I have already said, that lucerne does not thrive in the neighbourhood of other plants : it should therefore be weeded ; but the expence and trouble of doing it is endless, unless in the new husbandry : but before I explain this, I shall continue my account of the common method of raising it.

‘ When the oats that were sown with the lucerne are ripe, they must be mowed close to the ground ; and though the lucerne should be cut with them, it will shoot again speedily.

‘ But if the weather was so favourable as to make the oats branch much, as they might then choak up the lucerne, they must be cut green, and given as fodder to cattle : for it is much better to lose the crop of oats than hazard the loss of the lucerne. In will be proper the third year to dung the lucerne, in the manner I have directed for natural grasses. Such as have opportunities of watering their lucerne, should avoid doing it, except in very dry weather, and then so much water should not be used as for natural grasses.

‘ To have lucerne continue long in perfection, it must never be fed with cattle, but always mowed when the flowers are half expanded.

‘ As this plant shoots afresh as soon as it is cut, it may, with us, be mowed three, or even four times a year, and in the southern provinces, five or six times : but this must be understood of lucerne in its full prime ; and this begins the third year after it is planted.

‘ As the juice of this plant is viscous, it is with difficulty dried ; and rain, after it is mowed, hurts it greatly ; inasmuch, that in a few days the leaves become as white as paper : if the rain does not continue, it is best not to stir it ; for the sun's heat immediately succeeding, the outsides only of the swarths

will be damaged; but if the rain continues, the method I have recommended in making hay must be followed. It is proper to observe, that in very hot weather it must be housed before it is quite dry, or the greatest part of the leaves will drop off and be lost.

‘ Some, in stacking lucerne, or other hay, before it is well dried, place a faggot upright in the middle of each stack, that the inside of the heap may have a free air: others, when they house their lucerne before it is quite dry, lay it in beds alternately, a bed of good dry straw, and a bed of lucerne: the straw prevents the lucerne from heating, and contracts a scent that makes it relished by horses, which are in winter very fond of it when mixed with lucerne. Lucerne will not keep long in stacks in the open air, unless it be well thatched, because it does not settle close enough to keep out the water.

‘ When the seed of lucerne is to be saved, the grass must be cut before it blossoms, the plants being at least three years old; and the second grass is left to bear the seed. When it is ripe, early in the morning before the dew is off, the tops of the plants where the pods are, must be cut off with a sickle, and put into cloths to be carried into the house, and they must be dried in the sun. These must afterwards be thrashed on the same cloths. The seed, which is small and slippery, is dressed by passing it through a fine screen; and it is then fanned. The remainder of the plant may be cut with a scythe; for though the fodder it makes is coarse, yet the cattle will eat a great deal of it. In saving the seed of this plant, one mowing is lost, besides the inferior quality and quantity of the fodder that has borne the seed.

‘ Lucerne cultivated in this manner seldom holds good above eight or nine years, because the grass by degrees choaks the plants: the field must then be plowed; and the land being got into good tilth will bear several good crops of corn without the assistance of dung. This is the method proposed by M. Patullo, and is practised in many parts of the kingdom; but to keep land constantly in lucerne, another method must be followed, and the new husbandry come in aid. For this purpose a considerable space must be left betwixt the plants of lucerne, that they may have room to extend their roots, and that the earth about them may, from time to time, be stirred, and the weeds and grass destroyed. This may be done in the following manner, at a small expence.

‘ 1. The lucerne must be sowed in single rows, at three feet distance one from the other.

‘ 2. Every time the lucerne is cut, the intervals must be stirred with a cultivator or a shifting-ear plow, but without an earth-

earth-board ; or even with a strong rake, drawn by horses, like that which is used to stir garden-walks : as nothing more is required than to destroy the weeds, and give a passage to the moisture, these light stirrings are sufficient without turning the earth : besides, these stirrings are easily performed, because the grass of the lucerne being cut is not in the way.

‘ 3. Before the interval is stirred, some dung should be spread in it, but it must be well rotted : I have used pigeons dung with success.

‘ 4. Every two years a workman must look over the rows, and take up all the tufts of grass that the stirrings did not kill.

‘ 5. Instead of sowing the rows, they may be planted with three-year-old plants raised in a nursery : in that case little rills must be made at three feet distance, and the lucerne set close in them. I have myself caused lucerne plants to be set as big as my finger. The best time for doing this is in autumn ; but it may also be done towards spring, if the weather is not too dry. These large lucerne plants, which I caused to be planted, yielded considerable crops of grass from the second year.

‘ 6. By the above method I have had fine lucerne in land proper, it is true, for wheat, but dry, and which would not have borne lucerne sowed in the common way : I have got in twenty thousand weight of lucerne from an arpent ; and this same lucerne, though planted many years, is still in perfection.

‘ 7. By this the advantage of having land proper for lucerne is evident, as it yields in one year from three to six crops of an excellent hay, which agrees with all kinds of cattle, horses, oxen, cows, and sheep, which all eat it green and dry. I can from experience assert, that this fodder, cut green before the flowering, has recovered and fattened young horses, which were falling off their flesh without the cause being known ; and that cows fed with it give a large quantity of excellent milk ; the only defect of this fodder is, that it is too nourishing for cattle, which are stuffed up by it. I know that three of my correspondents save the oats they used to give their horses, by giving them, instead of it, chopped lucerne. There are however horses which cannot be brought to feed on it.

‘ Some oxen have died upon eating too much lucerne ; and others have grown fatter and stronger by eating it in proper quantities.

‘ In some years, black caterpillars are seen in the lucerne, which destroy the grass : in this case it must be cut as soon as possible : this destroys the insects, and the young grass that springs up is seldom infested with them.’

This ninth book also contains an account of the several kinds of herbage which serve as food for cattle, either green or dry, as spurry, rye, bere or square barley, maize, vetches, the field pea, the horse bean, green fodder for winter, cabbages, and leaves of trees. Lastly, in this book we find such roots treated of as are cultivated as food for cattle, as the potato, the Jerusalem artichoke, and navews, turneps, and radishes.

The tenth book sets forth the advantages of the new husbandry when applied to the culture of several kinds of plants, of pulse, kitchen garden plants, cabbages, and various roots. The culture of flax is next described, together with the methods of pulling, rating, drying it, and giving it the other necessary preparations before it is proper to be manufactured; and the book concludes with a description of the culture of hemp and teasel.

We are in the eleventh book instructed in the culture of some plants fit for the use of dyers, as weld, or dyers-weed, woad, and saffron. On this last article our author is very explicit, giving a botanical description of the plant, the best method of cultivating it, the way of gathering, drying it, &c. the distempers to which the bulbs are subject, and the uses to which saffron is applied.

The culture of madder next engages our attention, which Mons. Duhamel, judging it to be a very important article, treats of at large. He describes the Lisle kiln, with its furnace, and makes very sensible remarks on its perfections and defects. He then proceeds to the description of the vertical mill for pulverising madder, the Lisle mill, and the Corbeil mill, interspersed with remarks on them all, and thus concludes the book.

We have but one more book to mention in our account of this very useful work, which is the twelfth and last. This contains reflections on several branches of agriculture, particularly respecting the inconvenience of binding sheaves of corn with wyths, a custom much in use in many parts of France, and the means of damaging, and sometimes almost totally destroying very fine woods. Our author next observes that land being in some provinces divided into too small plots is a great obstacle to the progress of agriculture, and not less so in his opinion are the large quantities of common field land, and the right of commonage which the inhabitants in many parts possess; and he thinks, not without reason, that long leases, and some proper regulations with respect to the commerce of corn, would greatly tend to the improvement of agriculture. This last book, and of course the whole work, concludes with some elucidations on several parts of it, with a few additions, and an account of the different measures of land mentioned in the two volumes.

We

We have read this work with great pleasure, and think it worthy the pen of its public spirited author; his chief endeavour seems to have been to comprise an useful work in a small compass, so as to bring it within the purchase of such readers as he would wish to instruct, viz. practical farmers, who in general have neither leisure, inclination, nor abilities to purchase and peruse voluminous tracts. The *English* lover of agriculture will find in it many curious articles, worthy of his attention, it will lead him to a perfect knowledge of the theory of his profession, and instruct him in many matters in the practical part, in which he might probably before be at a loss—to such we strongly recommend it, as being certain that no time will be deemed lost which is spent in its perusal.

With regard to the translation, we have only to say, that Mons. Duhamel will be far from being displeased at the elegance of his English dress; the spirit of the original is properly supported, the sense every where carefully preserved, and in all parts faithfully rendered. This we are the better enabled to declare, as we have from beginning to end carefully and diligently compared it with the original. It is with no small degree of pleasure we also find, that in an advertisement prefixed to the work, the very ingenious Mr. Miller of Chelsea declares himself of the same opinion.

ART. II. *The Advantage and Necessity of the Christian Revelation, shewn from the State of Religion in the antient Heathen World: Especially with respect to the Knowledge and Worship of the One True God: A Rule of Moral Duty: And a State of Future Rewards and Punishments. To which is prefixed, A Preliminary Discourse on Natural and Revealed Religion. In two Volumes. By John Leland, D. D. Author of the View of the Deistical Writers, &c. 4to. Pr. 2l. 10s. bound. Johnston.*

IT has often been matter of concern to the real friends of Christianity to reflect, that amongst all the able advocates who have written in its defence, very few, especially in controversial points, have shewn that ingenuous candour and impartiality, which should, above all, distinguish those who plead the cause of religion and virtue: our polemic divines generally abound more in zeal than knowledge, and seem not so desirous to convince as to conquer. They mix so much acrimony and bitterness with their arguments, as to take off all their force and power. The author of the excellent work now before us, whose candour and moderation we cannot sufficiently admire, has always followed a method directly opposite: in his view of the

Deistical Writers, his cool and dispassionate manner of treating their arguments, together with his strength of reasoning in the confutation of them, have contributed more to the quashing of atheism and infidelity than all the illiberal warmth and resentment of angry disputants. To the success and approbation which that excellent work deservedly met with, we are, probably, indebted for the performance now before us, which is, considered in every respect, one of the most useful and best written treatises which hath been published for some time past; designed, as the author informs us in the title-page, to shew the advantage and necessity of the Christian revelation, from the state of religion in the heathen world, especially with respect to the knowledge and worship of the one true God; a rule of moral duty; and a state of future rewards and punishments. This noble and extensive subject, the several parts of which have been slightly and occasionally handled by other writers, Dr. Leland has here treated at large, with the greatest care, accuracy, and precision. Wherever, in the discussion of any particular point, he differs in opinion from those who went before him, he does it with that candour and humanity for which he is so eminently distinguished; and wherever he advances any notions of his own that have the appearance of novelty, it is with a modesty and diffidence which are the peculiar characteristics of real merit. But, that our readers may form some imperfect idea, for imperfect it must be, unless he peruses the whole, of this valuable work, we have drawn up a brief analysis of it, extracted from the heads, and given, as near as we could, in the very words of the ingenious author.

Man (says Dr. Leland) should be considered as a religious creature; not left at his first formation to work out a scheme of religion for himself: it is therefore reasonable to suppose, that his knowledge in this respect was communicated to him by a revelation from God, which was derived from our first parents to their descendants by tradition, though, in process of time, it became greatly obscured and corrupted. In support of this opinion, he endeavours to prove, that the first religion of mankind was not idolatry, but the knowledge and worship of the one true God, the notion of whom was never intirely extinguished in the pagan world, though his true worship was in a great measure lost and confounded amidst a multiplicity of idol deities. He observes, that the most antient kind of idolatry was the worship of heaven and the heavenly bodies, which began very early, and spread very generally, among the heathen nations. He then considers the worship of deified men and heroes, the *Dii majorum gentium*, and remarks that the names and peculiar attributes originally belonging to God were applied to them, which brings

him to a full confutation of an opinion received by many, that the pagan polytheism was only the worshipping one true God, under various names : he then proceeds to illustrate the further progress of the heathen polytheism, enumerating the several species of idolatry embraced at different times, and to consider the pagan theology, as distributed by Varro into the poetical, the civil, and the philosophical, and examines the force of the assertion commonly made, that we ought not to judge of the pagan religion by the poetical mythology : from a view of the fabulous or poetical he proceeds to some reflections on the civil theology, which, he observes, in process of time, became little less absurd than the other, and, in many instances, was closely connected and complicated with it, the pernicious consequence of this to religion and morals was sufficiently evident : he then considers the much extolled pagan mysteries, and the tendency which they were said to have to purify the soul, and promote the practice of virtue, where he more particularly enters into and confutes the opinion of Dr. Warburton, that the mysteries were intended to detect the error of polytheism, and bring men to the adoration of the one true God. Dr. Leland then takes into consideration the philosophical theology of the ancient heathens, which, however highly extolled, he proves to have been of little efficacy for leading the people into a right knowledge of God and religion, or reclaiming them from their idolatry : he enumerates the several tenets and opinions of the pagan philosophers, and shews that they were all chargeable with great defects, as even the best of them ascribed those marks to a plurality of gods, and directed those duties to be rendered to them, which belong only to the Supreme Being.—He goes on to prove that the heathen notions of Divine Providence were very imperfect and confused, and insists on the great superior advantage of revelation to instruct men in the doctrine of Providence, concerning which such noble ideas are imparted to us in the holy scriptures. From his reflections on the account of the religion of the ancient pagans, he is led to consider the deplorable state of it, as represented to us in holy writ, and which is confirmed to us by the heathen writers themselves : he observes, with great truth, that the corruption of the pagan world is no just objection against the wisdom and goodness of God ; and that if the generality of them made no use of the advantages which they had from tradition and the Jewish revelation, but still persisted in their idolatry and polytheism, the fault is not to be charged upon Divine Providence, but upon themselves. Our author remarks with concern, that, upon a review of the pagan system, we cannot help lamenting that idolatry gathered strength among the nations, as they grew in learning and politeness ; whence he
draws

draws this very proper conclusion, viz. That human wisdom and philosophy were totally insufficient for the recovery of mankind from polytheism and idolatry ; and that nothing less than an extraordinary revelation from God could prove an effectual remedy. This remedy was accordingly administered by the Christian dispensation, which was suited to all the necessities of mankind. Dr. Leland concludes this part of his design with some very judicious observations on the glorious change which the gospel wrought on the state of religion, and the light it brought into the world, advising us to keep close to the sacred rules of it, in order to preserve the Christian religion in its purity and simplicity.—Such is the subject of the first volume, which, we may observe, contains but one of the three parts which the author had proposed to consider, viz. The state of religion in the antient heathen world, with respect to the knowledge and worship of the one true God. The second volume comprehends the other two parts, viz. A rule of moral duty, and a state of future rewards and punishments. With regard to the first of these, he sets out by remarking, That man appears from the frame of his nature to be a moral agent, and designed to be governed by a law ; God hath accordingly given him a law to be the rule of his duty : this law, which is not, according to the opinions of some, necessarily known to all men without instruction, is by several ways taught to mankind, viz. By a moral sense implanted in the human heart ; by a principle of reason judging from the natures and relations of things ; by education and instruction ; and, lastly, by divine revelation. The principal heads of moral duty were made known to mankind from the beginning, and continued to be known and acknowledged in the patriarchal ages ; but when men fell from the knowledge of God, they fell also from the knowledge of moral duty. Dr. Leland then proceeds to observe, that the heathen nations did not make use of the helps afforded them by the Divine Providence ; and concludes, from an enquiry into the state of morality amongst them, that if they had a complete rule, it would appear either in the precepts of their religion, or in their civil laws and customs, or in the tenets of their philosophers : but their civil laws were by no means fitted to be an adequate rule of morals, as the best of them were, in several respects, greatly defective ; and many of those customs, which had the force of laws, contrary to sound morality. This our author proves by a candid examination into, and consideration of, the laws of the twelve tables, and those of Romulus, remarks the cruel treatment of slaves, the gladiatory shews, unnatural lusts, &c.—He then, with great candour, enters into a discussion of the tenets and principles of the most eminent philosophers,

and

and observes, with great truth, That not one of them can be absolutely depended on as a proper guide in matters of morality, nor is a complete system of morals to be extracted from the writings of them all, collectively considered, because many of them (as this excellent writer has fairly proved) were fundamentally wrong in their first principles, as is evident from the review of the system of Epicurus, and other pagan philosophers, who were generally wrong with respect to the duty and worship proper to be rendered to God, though they acknowledged it to be a point of the highest importance. They were moreover extremely vague and inconsistent in their notion of the social duties, and remarkably deficient in that part of morality which relates to the government of the passions, many of them countenancing both by their principles and practice, the most unnatural lusts and vices. The stoics themselves, who have been so mightily extolled, were, in many respects, culpable, as their doctrines tended to raise men to a state of self-sufficiency and independency, highly inconsistent with a due veneration for the Supreme Being; and though they gave some excellent precepts with regard to the social duties, carried their doctrine of apathy so far as to be utterly inconsistent with the principles of humanity, talked in high strains of regulating the appetites and passions, and yet gave too great indulgence to fleshly concupiscence, and had not a due regard to purity of manners; professed to lead men to perfect happiness in this life, without any consideration of another. Their philosophy, in short, in its rigour, was not reducible to practice, and had little influence either on the people or themselves. Dr. Leland concludes his second part with observing, That the nations were sunk into a deplorable state of corruption, at the time of our Saviour's appearing; to recover them from this state was one principal end for which God sent his Son into the world: the gospel scheme of morality far exceeding all that had been before published, as appears from an impartial review of the excellency of its precepts, which are enforced by the most powerful and important motives. The tendency, indeed, of the gospel to promote the practice of holiness and virtue, is one of the strongest arguments to prove the divinity of the Christian revelation.

Having thus, in the two former parts of his work, shewn the advantage and necessity of the Christian revelation from the state of religion in the antient heathen world, with respect, first, to the knowledge and worship of the one true God, and, secondly, a rule of moral duty, Dr. Leland proceeds in his third and last part, to consider it, with respect to a state of future rewards and punishments; and here, after remarking the great importance

tance of the doctrine of a future state, and its consonancy to reason, he observes, that though the natural and moral arguments for it are of great weight, yet if men were left merely to their own unassisted reason, they would labour under great doubts concerning it, and that a revelation from God would therefore be of great advantage. The notion of the soul's immortality, which hath prevailed in all ages, was, in our author's opinion, derived to them from tradition, and was probably a part of the primitive religion communicated by divine revelation to the first of the human race. The sentiments of the philosophers on this point were various and contradictory to each other. The doctrine of Pythagoras is shewn to be inconsistent with a state of future rewards and punishments. The doctrines of Plato, Aristotle, Socrates, Cicero, and Plutarch, are likewise discussed, as are also the opinions of all the other ancient philosophers : it is observed, that those amongst them who said, the highest things of future happiness, considered it as confined chiefly to persons of eminence, or to those of philosophical minds, and afforded small encouragement to the common kind of pious and virtuous persons, and that the gospel doctrine of eternal life to all good and righteous men, was not taught or belived by any of them. Add to this, that they were always in doubts concerning this point, and this uncertainty put them upon schemes to supply the want of conviction : they insisted, therefore, upon the self-sufficiency of virtue for complete happiness, and asserted that a short happiness is as good as an eternal one. Dr. Leland then proceeds to observe, that the ancient philosophers and legislators were sensible of the importance and necessity of the doctrine of future punishments, and yet, generally, rejected and discarded them as vain and superstitious terrors, and, as such, were disregarded and ridiculed even among the vulgar. To remedy all these inconveniencies, and to remove all these errors, our author concludes with observing, That our Lord Jesus Christ brought life and immortality into the most clear and open light by the gospel, that he both gave the fullest assurance of everlasting happiness to good men in a future state, and also made the most inviting discoveries of the nature and extent of that happiness ; that the gospel contains also the most express declarations concerning the punishments of the wicked, the necessity and importance of which is shewn ; the consideration of which leads the author to a few general reflections on the whole, with which the work concludes.

From the compendious view of Dr. Leland's performance which we have here given, our readers will see the order and method which he has observed in treating this important subject. With regard to the style and manner of it, we shall only add

add that it is adapted to the nature of the work, not glaring, pompous, or diffuse, but easy, chaste, and perspicuous, as will sufficiently appear from the following quotation of a passage, which we have the rather selected, as being on a controversial point, it gives us the best idea of Dr. Leland's candour as a disputant, and of his merit as a writer.

Dr. Warburton having asserted, in his Divine Legation, that the errors of polytheism were detected, and the doctrine of the unity taught and explained in the Eleusinian mysteries, Dr. Leland, in the seventh chapter of the first part of this work, gives us his reasons why he is of a contrary opinion.

‘ The first thing (says he) proposed to be proved is, That the errors of polytheism were detected in the mysteries, or, as Dr. Warburton expresses it, that they discovered the whole delusion of polytheism to such as were judged capable of the secret. And he explains himself farther by saying, That the ἀπορρητα, or secret doctrines of the mysteries, overthrew the vulgar polytheism, the worship of dead men: and that the fabulous gods, the whole rabble of licentious deities were routed there. The representation of the design of the pagan mysteries is very honourable to them, if it can be supported with clear evidence; but it appears to me that not one of the testimonies produced by the learned author of the Divine Legation comes up to the point they are intended to prove. The first is a passage quoted from St. Austin concerning an Egyptian hierophant, who informed Alexander the Great, that even the deities of an higher order had once been men. This is followed by two quotations from Cicero, who, according to our author, tells us, that “not only the Eleusinian mysteries, but the Samothracian and the Lemnian, taught the error of polytheism.” But all that can be gathered from the two passages here cited is, not that the error of the vulgar polytheism was taught in the mysteries, but only that the dii majorum gentium, the chief of the gods vulgarly adored, had been taken from the human race into heaven. But Cicero, who says this, neither gives it as his own opinion, nor represents it as the doctrine of the mysteries, that therefore they were not to be regarded as gods, nor worshipped as such. On the contrary, in one of those passages he plainly approves the deification of famous and excellent men; and so he does on several other occasions. And the worship of such deities is what he expressly prescribes in his book of laws. “Ex hominum genere consecratos coli lex jubet.” Julius Firmicus, in the passage produced from him, charges the pagans with having consecrated or deified dead men; but he is far from supposing that the mysteries condemned that practice, but rather on the contrary that they approved and encouraged it.

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These are all the testimonies brought to prove, that the mysteries were designed to detect the error and delusion of the vulgar polytheism: for as to the hint, as our author calls it, given by Plutarch, that the true nature of dæmons was held forth in the mysteries, since that philosopher does not explain what he means by it, but says a sacred silence is to be observed, nothing can be concluded from it at all. The whole amount then of the evidence on this head is no more than this, that in the mysteries the initiated were instructed that the popular deities had been once men: but no proof is brought, that the ἀποόρρητα overthrew the vulgar polytheism, the worship of dead men. Nor do I believe any one passage can be produced from all pagan antiquity to shew, that the design of the mysteries was to undeceive the people as to the vulgar polytheism, and to draw them off from the worship of the deities commonly adored. Their having been once men was very consistent, in the notions which then obtained, with their divinity. The Cretan, who, as this learned author observes from Diodorus, celebrated the mysteries openly, and published their ἀποόρρητα, or sacred doctrines, i. e. those which in other places were kept hidden or secret, without reserve, boasted of having Jupiter's tomb among them; but this did not hinder them from regarding and worshipping him as the chief of the deities, the father of gods and men. In like manner the Egyptian priests, as Plutarch informs us, pretended to shew the sepulchre of Osiris, yet this was not thought to be an objection against their worshipping him as a god.

‘Allowing therefore the fact, that in the mysteries some account was given of the history of their gods, which led the initiated to conclude, that the popular deities, even the principal of them, had been originally of the human race, it does not follow, that therefore the mysteries were designed to detect the error and delusion of the vulgar polytheism, and to overthrow the worship of their deities. Some of the pagans were indeed sensible, that if it was once allowed that their gods had been of human extraction, this might be turned to the disadvantage of the public religion. Hence it was, that the Roman pontiff Scævola, in a passage cited before, was for having it concealed from the people that even Hercules, Æsculapius, Castor and Pollux, had been once mortal men, lest they should not regard and worship them as gods. And Plutarch, in his treatise De Isid. et Osir. speaking of those who represented some of the gods to have been originally famous men, who had obtained the honour of divinity, says, that this is to attempt to move things which ought not to be stirred, and to bring down those great and venerable names from heaven to earth, and thereby

to overturn and dissolve that religious persuasion, which hath taken possession of the minds of almost all men from their birth : that is to open a wide door to the atheistical crowd, who are for turning divine things into human, and to give a splendid licence to the illusions of Euhemerus the Messenian, whom he there charges as having scattered all manner of atheism thro' the world. It may seem a little surprising, that Plutarch should here represent that as an impious and atheistical doctrine, which, according to our learned author, the mystagogues taught the initiated in the greater mysteries, and which Cicero and others made no scruple of declaring. But whatever Plutarch and some others might think of it, those that instituted and conducted the mysteries seem to have been of another mind. If they taught the initiated, that the gods commonly received had been once men, it is reasonable to suppose, that they took care that the public religion should not suffer by it, by letting them know, that notwithstanding this they ought to be regarded as gods, and to have that divine honour and worship rendered to them which antient tradition and the laws required.

‘ And indeed this seems plainly to follow from the concessions which our learned advocate for the mysteries is sometimes obliged to make. He tells us, that one important use, to which what he calls *the detection of the national gods*, that is, the shewing that they had been men, was designed, was “ to excite men to heroic virtue, by shewing them what honours the benefactors of nations had acquired by the free exercise of it.” The honours here referred to are *divine honours*, as he himself elsewhere calls them. This also appears from the passage he quotes from Tully’s second book of laws, where it is ordered, that those should be worshipped whose merit had placed them in heaven : as also from the fragment of Sanchoniathon, which he supposes to have been the very history narrated to the *Ἐποπταί* in the greater mysteries. He asks, “ What stronger excitement had heroic minds, than to be taught, as they are in this fragment, that public benefits to their fellow-creatures were rewarded with immortality ?” It should have been said, that according to that fragment, they were rewarded with divine honours : for it is there expressly said, that after their death they were worshipped as gods, and had sacrifices offered to them ; of which several instances are given. And he represents it as “ the purpose of that fragment to shew, that the popular deities were only dead men deified.” Now the question is, Whether the design of introducing the history of their gods, as having been deified men, was with a view to condemn the worshipping them, or to approve of it ? It could not be to condemn it, since by shewing the divine honours which were rendered to them for the ser-

vices they had done the public, they designed to excite men to heroic virtue. If this was one important use of the mysteries intended by the legislators and magistrates, as is plainly asserted in the passages now produced, this shews they did not intend by the mysteries to overthrow the worship that was rendered to them. For this would be to counteract and defeat their own design. And indeed this is what our author himself seems expressly to grant ; when speaking of what Virgil calls

“ Vana superstitio, veterumque ignara deorum,”

He saith, that “ the pagan lawgiver took much care to rectify it in the mysteries, not by destroying that species of idolatry, the worship of dead men, which was indeed his own invention, but by shewing why they paid that worship, namely, for benefits done by those deified heroes to the whole race of mankind.” Here it is declared, that the pagan lawgiver did not intend by the mysteries to destroy the worship of dead men, but rather to give a reason for it, which tended to justify that practice. And if this were the case, I do not see how it can be said, that “ what the ἀπορρητα overthrew was the vulgar polytheism, the worship of dead men.” Where the reader may observe, that *the vulgar polytheism* and *the worship of dead men*, are used as synonymous terms.

‘ I think these observations are sufficient to shew, that the testimonies brought to prove that the popular deities were once men, and were represented as such in the mysteries, do not prove that the mysteries were intended to detect the error and delusion of polytheism, and to subvert the worship of those deities. This indeed was the inference the Christians drew from it, who argued from the history of their gods to disprove their divinity. And this probably was the principal reason, why the mystagogues were very careful in their entrance on the celebration of the mysteries, that no Christian should be present at them.’

The reader will observe that we have only quoted Dr. Leland’s observations on the first part of bishop Warburton’s assertion concerning the errors of polytheism ; what follows with regard to the doctrine of the unity is equally sensible and spirited, but for this we must refer them to the work itself, which abounds throughout with excellent remarks, judicious arguments, and solid reasoning.

The book before us is, upon the whole, a most useful and well written performance, and at a time when scarce any thing appears amongst us but superficial trifles, cannot be sufficiently admired, at least by all those who pretend to the least regard for the neglected cause of virtue and Christianity.

ART. III. *A Collection of Letters written by Cardinal Bentivoglio, to divers Persons of Eminence, during his Nunciature in France and Flanders. Translated into English, with the Italian in the opposite Page.* 12mo. Pr. 4s. Vaillant.

THE chief view of the editor and translator of the letters now under our consideration seems to be to facilitate the attainment of the Italian tongue, by the publication of a writer who is deservedly ranked among the foremost of his own nation for elegance and purity of diction. In this light the attempt is certainly worthy of applause, being an attempt to promote the study of a language which abounds with such a number of excellent writers, both in prose and verse, and which, in some measure, is become fashionable in this kingdom, since the exhibition of Italian dramas on the English stage.

The Italian is a graceful, sonorous, and expressive language. The use of it is of considerable extent, being not only spoken in Italy, but in Greece, and the isles of the Levant; it is likewise the court language of the emperor, and of several princes in Germany. It is certainly far more musical, expressive, and copious, than the French, to which we continue to shew so undeserved a preference, as to have French boarding-schools, even in time of war with that nation, in most parts of this kingdom. The Italian took its rise from the decline of the Latin, which received a most sensible change in the fourth century, by removing the seat of the empire to Constantinople. But the ruin of the Latin was intirely completed by the inroads of the Goths and other barbarous nations; who, having made themselves masters of Italy, produced a total alteration in the language. It subsisted, nevertheless, in some measure, till the time of the emperor Frederic Barbarossa, viz. till the middle of the 12th century, when the Latin was spoke in common; but with great impurity and mixture. After that period it was entirely lost, with respect to vulgar use, and preserved only by the clergy. The Italians from thence date the commencement of their language, which arose, as hath been observed, from the mixture and confusion of the several nations that had subdued their country. Towards the middle of the 13th century some ingenious men appeared, who attempted to write with propriety and elegance in this language, making a proper choice of words, avoiding such as seemed harsh and uncouth to the ear, and fixing upon those that were most harmonious and agreeable. In this they imitated the Provençals, who are said to have been the first that began to speak with propriety and elegance since the extinction of the Roman empire, and the first that introduced rhyme and

verse into vulgar language, in the manner it now obtains throughout Europe. In the 14th century the Italian tongue seemed to have attained its highest pitch, being so fruitful of good authors, that the Italians call it their age of purity, and consider it as the Augustan age, for the perfection of their language. This is the more extraordinary, as most other European nations were at that time in a state of barbarism; and the vernacular tongues spoken in those days, especially English and French, are at present almost unintelligible. Then it was that the celebrated Dante flourished, to whom the Italian tongue owes its chief improvements. He lived till the year 1321, and was the first of the moderns that undertook to write an heroic poem, which he executed so well, that his work is to this day generally admired by the Italians, not only for the subject, but for the purity of the language. John Villani was cotemporary with Dante; he wrote the history of Florence, his country, from its foundation to the year 1348, with great purity and elegance. Petrarch flourished towards the middle of this century, and Boccace appeared much about the same time, and both are ranked as writers of the first class by the modern Italians. The restoration of Greek and Roman literature, in the 15th century, suspended for a while the progress of this language; but the Italians, soon after, began to cultivate it with their former ardour. Then it was that Politianus, Sannazarius, and Bembo, flourished, the latter of whom published his remarks on the Italian tongue, which he had taken from the authors of the purest age. Fortunio wrote at the same time as Bembo, and Alunno contributed very much to the same purpose, as appears by his remarks on Petrarch. To these succeeded Corso, Acarisio, Dolce, Ruscelli, Pergamini, Salviati, Buom Mattei, and several others, who wrote on the same subject. And indeed the Italians may boast of having taken more pains than any other nation to improve their language, since there are upwards of an hundred authors who have endeavoured to ascertain and embellish it. To preserve a succession of able persons for illustrating their mother tongue, the academy della Crusca was instituted, by whose care the celebrated dictionary which bears their name was first compiled, from the most approved authors of the above-mentioned age of pure writing. Thus the Italian may be considered not only as a living, but as a dead, language, its purity being ascertained by a standing academy, and confined to such a number of authors, as are most famed for their beauty and correctness. But notwithstanding this care, still it has been subject to some alterations as a living language, chiefly in regard to orthography, and to the turn and delicacy of expression.

Among

Among those who in the last century wrote with the greatest purity, we may justly rank the author of the letters under our examination, cardinal Bentivoglio, who is also celebrated in the republic of letters for his history of the wars of Flanders. The translator gives us a short account of the cardinal's life, worthy of the public curiosity.

Guy, cardinal Bentivoglio, was born at Ferrara, in 1579, of Cornelio Bentivoglio and Elizabeth Benadei. His family had formerly possessed the sovereignty of the city of Bologna, and is said to have been descended from Entzius king of Sardinia, a natural son of Frederic II. Their surname is derived from the excessive fondness of that prince's mother, who, in dallying with her child, used often to repeat these words, *Enzio che ben ti voglio, Enzio, how dearly I love thee!* After several revolutions, the family came to settle at Ferrara, where it acquired a considerable share of esteem and credit. The author's father Cornelio behaved with great valour in the wars of Tuscany, and afterwards had the chief command of the troops belonging to Alfonso II. duke of Ferrara. His son Guy, having been sent, at the age of fifteen, to the university of Padua, made a surprising progress in most branches of literature, but particularly in history, and the study of canon and civil law. His view was to qualify himself for public employments, to which his genius seemed to have a natural bent. Of this he gave an early specimen, when he was yet a student at Padua, upon the decease of Alfonso II. duke of Ferrara, in 1597. Cæsar, that prince's cousin, having formed pretensions to the succession of Ferrara, was opposed by pope Clement VIII. The marquis Hippolito, brother to our Guy, embraced Cæsar's party, and put himself at the head of his troops. Cardinal Aldobrandini, general of the pontifical army, being greatly irritated at the marquis's behaviour, Guy thought proper at this juncture, when his brother was in such danger of being overpowered, to wait upon Aldobrandini, in order to appease the wrath of that ecclesiastic general. His interposition had its desired effect; and our young negotiator had the further satisfaction to conclude a peace with cardinal Bandini, the legate of Bologna, which was signed the January following. After this success, he was well received by the pope, who repaired to Ferrara, in order to take possession of that duchy. Upon embracing the ecclesiastic state, and settling at Rome, Guy was appointed *Cameriere Segreto* by that same pontiff; and Paul V. made him *Referendario*.

During his stay at Rome he distinguished himself in the discharge of those employments, not only by his learning and polite accomplishments, but by his singular prudence and good conduct. Having displayed such marks of penetration and sa-

gacity, as seemed even to surpass his years, he was preferred, at the age of twenty-nine, to the nunciature of Flanders. How greatly his behaviour was approved during his residence at the court of Brussels, his subsequent promotion plainly demonstrated ; for scarce was he returned to Rome, when the pope appointed him nuncio to the court of France. This nomination happened at a very critical juncture, when the affairs of that kingdom were in a most unsettled situation ; yet, so wisely did he conduct himself, and so highly to the satisfaction of both courts, that pope Paul V. a little before his decease, raised him to the dignity of a cardinal. This was on the 28th of January, 1621. Bentivoglio was then in France, where king Lewis XIII. and the whole court congratulated him on his promotion. At his return to Rome he was received with all the honours due to his singular merit, and spent the remainder of his days in that capital. During this whole time he had so far gained the public affection and esteem, by his excellent qualities, that, upon the death of pope Urban VIII. on July 29, 1644, it was expected cardinal Bentivoglio would succeed him in the pontificate ; but the inconveniency of the heats in the conclave having deprived him for eleven nights of his natural rest, he was seized with a fever, of which he died that same year, 1644, on the 7th of September, at the age of sixty-five.

It was during the cardinal's nunciature in Flanders and France that he wrote his celebrated history of the wars of the Low Countries, and the collection of letters now under our review, which have been held in such high esteem ever since their first publication. This esteem is founded not only on the elegance and purity of the diction, but likewise on their use in regard to the political history of that period. Here the character of courts and princes is more impartially drawn, the passions of great personages are more strongly painted, the instability of human affairs is more beautifully represented, and the springs of actions are more accurately described, than we find even in cotemporary historians. On the other hand, how sincere a portrait does the author draw of himself ! With what ease and freedom does he open his mind to his intimate friends ! With what dignity does he address himself to the highest potentates and crowned heads ! In short, we find him negotiating continually with the greatest princes of Europe ; and his letters are replete with maxims which display the consummate statesman, so that they will ever be admired as a sketch of the history of those times, and as a school of refined politics. We only wish that the good cardinal, in talking of the reformed religion, had expressed himself with more moderation, and not written with such asperity, and even indelicacy, against the northern heretics.

But

But this was the stile of the court of Rome, and perhaps of the times, when religious wars were in vogue, and Christians of different denominations were cutting one-anothers throats about the interpretation of scripture.

The translator has taken the liberty, he says, to alter the antient orthography, and, in compliance with custom, has adopted that which obtains among the modern Italians. The translation is as close and literal as the difference of the two idioms would permit. It is printed in the opposite page, and keeps pace with the original. This, the translator observes, has occasionally led him into some expressions and circumlocutions not altogether consistent with the purity of the English language. Some may therefore, perhaps, desire a version of this work made with greater freedom and elegance, but this would not have been consistent with the translator's design, which was to assist young beginners in the attainment of the Italian tongue; he therefore hopes it will be a sufficient apology for his being sometimes deficient in elegance, where he has only aimed at fidelity. And indeed a good translation is a work of great labour and difficulty: the celebrated M. Menage affirms, that it frequently is attended with less trouble to write an original work, than to make a good translation; nay he goes so far as to say, they have not one good version in the French language. The famous M. Patru was four years translating the first period of Cicero's oration pro Archia, and after all, he has not done justice to these words, *quod sentio quam sit exiguum*. We cannot be so severe on the translator of Bentivoglio's letters; he has conveyed the sense of the original in a clear easy stile, which was the only point he had in view; it would have been easier for him, according to his assertion, to have given a paraphrastic than a literal translation; but his design was not so much to please the ear, as to consult the utility and improvement of the learner. The reader will be a better judge of the translator's abilities from the following letters, which we give as a specimen of the performance.

I. *A Congratulatory Letter to the Marquis of Spinola, on being made Knight of the Golden Fleece.*

‘ Your excellency both in nobility of blood, and eminence of merit, carried with you into Spain the dignity of grandee before you obtained it; hence it is no wonder that all parts, as it were, strive who shall be first to applaud this transaction. And indeed it may be doubted which will feel most pleasure at it; Italy, which gave you to Spain; or Spain which has conferred this honour on you; or Flanders, which has chiefly furnished the

means of deserving it. I can aver to your excellency that the joy of this court could not appear greater; and as to mine, I have no words to express it. I beg your excellency will accept this faint testimony of it; and as we are soon to have you here with us, I hope then to supply with my voice the deficiency of this letter. In the mean time, I pray God to grant your excellency a happy return, with every other prosperity you can desire. I conclude with humbly kissing your hand.

Brussels, April the 10th, 1612.'

II. *A Letter of Complaint of long Silence to the Bishop of Feltri.*

' Though I should not take up the pen, it would run into my hand of itself, that I might lament so cruel a silence. That I should have written to you, and you not have answered me! Where is your former profession of friendship? Where the return to my hearty regard for you? I lately wrote you two letters from Brussels, one informing you of my having asked my dismissal, and the other of my having since obtained it. And now behold me already in Trent, that is, almost at the gates of Feltri. Tomorrow I shall embark on the Adige; and I hope on the wings of that rapid river, to fly in a day and a half to Verona. How it grieves me that the imprisonment of our good friend Tedeschi is not yet expired, and that I could not now enjoy his company in this city! What strange accidents the world daily makes us either experience in ourselves, or suffer in our friends! I did not find cardinal Madruzzi here, he being at present at Riva. Were I more at liberty, and the season more favourable, all the chains of your arsenal of Venice should not deter me from making an excursion to Feltri; but be assured that this letter brings you a living portrait of myself. I therefore very closely embrace you, and entreat you to let me hear from you after so long a separation; and since we cannot be together in body, keep me company in affection and mind, as I in the same manner remain wholly with you. I should have said with your lordship, that I may conclude this letter with the regard which your dignity demands, and which I owe to you more than to any other: and I conclude with wishing you all manner of true happiness. Trent, 23 Jan. 1616.'

III. *A Letter of Apology for long Silence to Count Hannibal Manfredi, giving an Account of the Disturbances in France, and the Murder of the Marshal d'Ancre.*

' The disturbances in France, which made me guilty of such a long silence towards you, must still be my excuse. I arrived at Paris when the last commotion was already hatching. The troubles increased in an instant. France was every-where in arms,

arms, and seemed as if it were totally going to ruin. The military tragedies expected in the kingdom were changed into dismal scenes at court; and in this present state of things, we now have some sort of quiet, which has made me take up my pen, in order to amend my past failure in not writing to you for so long a time. I was recovering my health in travelling, as I acquainted you in my former letters, and it is confirmed by my residence here at Paris, where I have found the air of Flanders, which was so kindly to me; the vicinity of the two countries being so great, that as to the temperature there is scarce any difference. In Paris I enjoy the like cool air as at Brussels, and this present June in France differs very little from April in Italy. In every thing else the nations, customs, and courts are very different. The first month of my nunciature in Flanders instructed me in all their highness's manner of living, during the whole nine years which I spent in that office. Here were I to remain nine centuries, never will one day at court be like another. There uniformity, here fickleness, rules; there too much slowness is the fault, here too much eagerness; and, in a word, the like contrariety appears in almost every thing else. But all courts and all nations afford matter for praise and blame; and a public minister is to adapt himself to that temperature of humours, of which each of them is composed. In France therefore, by reason of the continual changes of things, very great novelties fall out; and upon this entrance of my office, some have happened so great and so strange, that even they who were present can scarce believe them. Almost at the same instant all France has taken up arms, and nearly as many factions are sprung as there are governments; and all the factions, but with various pretences, professedly under the king's name. Under this name they, whose chief instigator was Concini, marshal d'Ancre, took up arms; likewise the opposite parties of Nevers, du Maine, and Vendome; and under the same sanction those of many other great noblemen were on the point of rising; as also those of the Hugonots, who, amidst the discords of the Catholic body, ever seek farther to aggrandize their own heretical faction. But at length the king has resolved to be king, and has made his royal prerogative to take place every-where. And, to say the truth, (I now speak of marshal d'Ancre) his arrogance and haughtiness could no longer be borne with, so that at last France would have the blood of that victim, and there was every way a necessity of sacrificing it to her. Of the manner in which it was performed, and with what kind of tragical and cruel circumstances, the news has already reached Italy; and I own I should feel too much horror, if in this letter I were to give you an account of it; as I felt sufficiently already, when

I saw the sanguinary execution of it. But the news of this event will not come to Rome quite unexpected. I several times wrote, that, in the general opinion, d'Ancre's violence would never last; and the higher his ambition raised him, so much the greater would be his fall. Thus has Concini (marshal d'Ancre) finished his scene of empty grandeur, and it is believed that his wife also will end hers in a tragical manner; it being judged that very soon she will be sentenced to death by the parliament, and executed in the public square of Paris. There is no expressing how much the memory of the one and the other is abhorred, as chiefly to them is imputed the separation between the king and his mother, who having now, with great prudence, resigned the government of the kingdom, which before she had so wisely administered, has judged it best to retire to Blois, and remain at that place for some time. But time itself, and shortly (it may be hoped) will manifest its power, in reconciling their majesties afresh. In the mean while the king has taken the government into his own hands, so that the death of only one person seems to have allayed the resentment of the whole kingdom, and to have established obedience and quiet in every part. However the impetuous humour of the nation still remains, which by its nature, will, as I said above, ever be producing strange events, in abundance. Besides this so changeable humour of the nation, we should consider the weakness arising here from the difference of religion, that bane of the kingdom; Calvin's tenets being an extreme totally opposite to the catholic religion, and the republic which the Hugonots are endeavouring to set up, is another extreme, not less opposite to the monarchy of France. Therefore should we pray God to take on him the protection of this realm, and now especially of the king, he being but of so tender an age. Hitherto marks of great judgment and singular piety are seen in his majesty; he was born a king, he bears the name of a king, and for father he had a most glorious monarch; all which are circumstances tending to make him also a great prince. Thus from the conjuncture of times and public affairs, I have not wanted employment hitherto, and shall not hereafter. I have already suited myself to the stile of this court, and the manner of living at Paris; and here I receive all demonstrations of respect. The court is very grand, now especially that all the princes, and most of the chief nobility of the kingdom, are about the king. But the confusion is past all belief; and so very far are they from taking measures to prevent it, that this grandeur rather pleases the more, when it is more tumultuous and noisy. To intrude not only into the king's apartment, or within his sight, but even close up to his side, and this not only by noblemen and persons

persons of considerable rank, but even those of an inferior class, is here looked on as an addition to the grandeur and state of majesty. I am sometimes quite angry ; for at the audiences scarce do I find *sufficient void between my sword and the king's ears* *. Paris is well worthy of being the seat of such a grand court, the Seine is a river becoming such a city, and this situation very deserving of being the capital center of such a fine kingdom. The town on all sides is adorned with an infinite number of large villages, and very fruitful lands, and its inhabitants exceed six hundred thousand ; hence a situation so delightful and fertile, and a city so large and populous, could not be better suited. But by continuing to write so long, I now recollect that I am really writing ; for, deceived by the pleasure, I seemed not to use my pen, but to be speaking to you ; and not to be in this Rome of France, but in ours of Italy, and sitting and chatting together, with our usual freedom of converse. Therefore here I finish. Paris, 8 June, 1617.'

IV. *A Consolatory Letter to Lady Chassencour, First Lady of the Bed-chamber to the Infanta.*

' Your ladyship's losses are mine, and from my particular desire of serving you, whatever you feel makes an impression on me. You may, therefore, be persuaded, that my grief is intirely joined with yours, for the death of lady Vincenta, who, I hope, is in heaven. But God having, by such manifest signs, called her to eternal rest, as from her exemplary life we have reason to expect, we should comfort ourselves under her departure, and not envy her that felicity to which it behoves us likewise to aspire. I was, nevertheless, willing to acquit myself of the duty which this event lays on me, in sending this compliment of almost joyful, rather than sorrowful, condolence. I conclude most heartily kissing your hand. Brussels, 19 May, 1612.'

V. *A Congratulatory Letter to Lewis XIII.*

' Nothing of greater glory could happen to your majesty, than that, after your arms had been every-where victorious, almost at the same time, your piety should be seen victorious over your arms. And all this your majesty has shewn within a few days, crushing all opposition, and vanquishing, as it were, victory itself, by having afterwards given peace to your kingdom, and established so happy a reconciliation with the queen your mother. Hence it may be a question, which of two so celebrated kings, your majesty, more especially, intended to imitate, either the king your father, in the glory of arms, or the king St. Lewis, whose name you bear, in elevation of piety. I, as foreseeing the joy his

* This is literal from the Italian.

holiness will feel at such transactions, come already to lay it before your majesty, as one of the greatest he ever felt; and at the same time, I presume to add my private duty on this public occasion, in token of my most humble regard for your majesty. May God increase your majesty's present happiness with other and still greater blessings in time to come. I most humbly kiss your majesty's hand. Paris, 6th of August, 1620.'

VI. An Exhortatory Letter to the Queen Mother, Mary of Medicis.

'How much his holiness wishes the welfare of France, both for the particular benefit of this crown, and for that of all Christendom, on all occasions he has endeavoured to manifest. And as nothing more contributes to the happiness of kingdoms, than concord among the persons reigning, so his holiness has most affectionately wished to see an entire union between your majesty and the king your son. To this end he has continually offered up the most fervent prayers to God, and has ordered me, that, to the same effect, I should, in his name, use all necessary interpositions with the king, and likewise with you, as I have done already several times. At present, what grief those commotions, which are preparing in this kingdom, since your majesty left Blois, will occasion to his holiness, you yourself will easily judge. Immediately after this event, I have not failed conforming to his holiness's commands here with the king, in the strongest manner, and entreating his majesty, that, on his side, he would incline to that correspondence, and that perfect reconciliation with your majesty, which, on so many accounts, it is to be wished may be on both sides. I found the king very well disposed, and I make not the least doubt but your majesty would have shewn the like good disposition, could I have performed that duty in person. But as at present I cannot be at a distance from the king, I take the liberty most humbly to request, that your majesty will be pleased to hear in my stead father Berulle, and that you will suppose that every thing he shall say comes from my own mouth. This father's singular zeal and judgment are already very well known to your majesty; so that the opportunity allowed him of going to treat with your majesty gives me infinite joy. Nor do I in the least question, but you will readily hear his proposals, and even take his counsels kindly; as most certainly they will be directed to the glory of God, the good of France, and your majesty's particular satisfaction. I hope God will bless his journey, and prosper his negotiation; especially as it is to be supported by that of M. de Bethune, a gentleman of great capacity and worth; and that France will soon have an opportunity of rejoicing, at seeing the hearts of your majesties united together more than ever; and

with yours, those of the kingdom also, bound together in the closest obedience and fidelity : for which I pray to God from the very bottom of my heart, and conclude with most respectfully kissing your hand. Paris, 12th of March, 1619.'

VII. *A Letter of Thanks to Pope Paul V. on being raised to the Cardinalate.*

' Your holiness, out of your superabundant goodness, began, from the very commencement of your pontificate, to bestow favours on me, and by new additions has since been pleased, from the like superabundance, ever to continue them. But that which I now receive in the dignity of cardinalate, is so great that the more I discern in it your holiness's infinite kindness towards me, the less do I find words sufficient to shew the gratitude I owe you on this occasion. Therefore, with a reverential silence, I come only to acknowledge that obligation, which is too great to be expressed. As for the rest, I hope that God will enable me to behave in this dignity, both with such zeal for the apostolic see, and such dutiful obsequiousness towards your holiness, that you will never have cause to repent your generosity, in conferring it on me, and thus honouring my family. In the mean time, I shall no less esteem the honour of seeing myself promoted to so high a rank by so illustrious a pontiff, who was esteemed worthy of this supreme dignity long before he obtained it, and who, by his administration, has made the church to enjoy all manner of happiness. I, with the lowest humiliation, kiss your holiness's most sacred feet.

Paris, 31 Jan. 1621.'

ART. IV. *The Savages of Europe. From the French.* 8vo. 2s. Davies.

IT is of very little importance to the public, whether this satire was patronised by the French ministry. We think the translator has acquitted himself with sufficient ability, and therefore our observations upon the work are applicable to the author alone.

Satire which is not intended as an instrument of reformation becomes a libel. This, indeed, supposes satire to have an object, tho' we are afraid, upon a fair trial, it will be found, that the piece before us has none. Like an overcharged gun, it bursts, without doing any execution but upon the author; because the vices and follies he pretends to expose have no existence but in his own overheated imagination. Among modern Englishmen the greatest vice and folly with which they can be charged, is their being too fond

fond of those foreign manners which this satirist (if he has any meaning) endeavours to recommend. The following sketch of the work, which we shall give the reader without the least exaggeration, will enable him to form a judgment as to the truth of our observation, and the propriety of this performance.

Two young persons, who are neither husband nor wife, keeper nor mistress, violently attached to one another, and flying from France to England, where they think they can freely indulge their amours, in their voyage fall in with an old Chinese, one Kin Foe, who has a most violent aversion to the English, and tells our Platonic pair, that they are going to take shelter in the regions of brutality, and to expose themselves to be persecuted and torn in pieces. ‘Towards the north, say the voyages of Tchim Kao, a Chinese traveller, which our Anti-Anglican puts into the hands of his fellow-voyagers, of Europe, you find two savage nations, the Laplanders and the English.—The first are only savage as to their understanding.—The darkness of their climate communicates itself to their minds.—The arts can never flourish in so barren a soil.

‘The second are savage in their hearts.—They, like all other barbarians, think themselves the first nation on earth, and even the most civilized.

‘They give themselves the haughty titles of kings of the sea, but are really no more than pirates.—They live by plunder.—Their power consists in the art of raising a kind of contribution from their neighbours, to prevent tillage.—They know how to rob, but cannot conquer.—It is plain that they are ignorant of the art of war, since they have ever been the slaves of those who thought them worth the trouble of vanquishing.—Almost every invasion which has been made on their island has succeeded.—The Romans, the Danes, the Saxons, the Normans, have conquered and enslaved them.’

Can this be called satire upon the present race of Englishmen! Is it not offering a brutal hackneyed insult to the understanding of every man of sense, as well as to the nation in general; not to mention the ridiculous impropriety of a Chinese traveller and a professed philosopher becoming a cynic, and, under the pretext of reformation, breathing the spirit of malevolence? The lovers, as our author calls them, land at Dover, with their Chinese acquaintance. ‘Their ears were immediately struck with a confused medley of cries, oaths, and lamentations.—They cast their eyes round, and perceived a heap of wretches tied neck and heels, and half stripped, hauled unmercifully out of the hold of a ship, and thrown ashore without regard to the inconvenience of their situation.—These were French, just taken by a Dover privateer, and whom the inhabitants were plundering

ing with the greatest violence.—Women passengers were treated as roughly as the men.—Their beauty was no protection for them.—These wretched victims were loaded with abuse, stript of their cloaths, and driven half naked to seek for shelter in the fields.

‘ They saw those ladies whose hands had, perhaps, twenty-four hours before, been respectfully kissed by sighing lovers, now obliged to run helter-skelter through mud and filth, with their petticoats about their heels, pursued by the hisses and hooting of the brutal mob. In the mean time the prisoners were dragged away to their dungeons by the furious islanders.—We may easily imagine what our three new comers must feel at such a sight.’

One would think that the satirist was here describing the manners of the French and not of the English, whose treatment of their prisoners, during the late war, arose, almost, to man good nature; who lodged, who fed, and even cloathed their enemies, after their own king and government had most infamously and barbarously abandoned them, and even stopped the small pittance that had been allowed them for supporting the necessary calls of nature. Let us add, that the merit of those benevolent acts is due to the people, as well as the government, of England; witness the many generous subscriptions for relieving and cloathing the French prisoners, which came out of the pockets of private Englishmen. In common life, to accuse a man of a crime, when he is conscious of having, perhaps, exceeded in the practice of the opposite virtue, has an immoral tendency, by discouraging the exercises of humanity, at least in weak minds; and few have the magnanimity to despise such attacks by a glorious perseverance in virtue.

Our lover rushed upon the English sword in hand; but, ‘ he was trampled under foot by those savages, who, at the same time, laid hold of the trembling Cecilia, and tore the ornaments from her ears with such brutality, that they ran down with blood.’ Our travellers, it seems, were then ‘ driven into those horrid dungeons, where English ferocity overwhelms and intombs heroism.’ They escaped, however, from this horrid mansion by the assistance of some Dutch sailors, and they set out for London, Delouaville, for so our lover is called, with his body beat to mummy, and his arm in a scarf.

Their journey from Dover to London is accompanied with all the uncomfortable accommodations that are so common upon the French roads, but interspersed here and there with the most bloody invectives against the people of England, so unjust, and, at the same time, so destitute of wit and humour, as makes it doubtful whether the author is best entitled to Bedlam or to Bridewell.

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The reception of this company at London, and their adventures there, run in the same frantic and illiberal strain. Their inns are wretched, the people rude, and our hero narrowly escapes a drubbing from a carman, for enquiring his way to St. James's Park. He and his company then stroll to Tyburn, where they see an execution, which our Chinese, who was equally well acquainted with savages in all parts of the globe, compares to the human sacrifices of the American Caribbees. They then visit a prize-fighting exhibition, which, by the bye, was suppressed all over England, long before our travellers are supposed to have visited it; and this affords them fresh matter for exclamation against the English. Their dramatical entertainments are full as bad; but the author has his revenge, in a most stupid dialogue he introduces between his travellers and an Englishman, who, because he appears to be more of a dunce, is represented as being less of a savage, than the rest of his countrymen. Nothing can give the reader an adequate idea of this author's absurdity but his own words, which we shall here insert, to justify the censure we have bestowed upon his work. 'Treaties (says our Chinese, are indeed effective among none but civilized nations, who build their repose upon that foundation: these people glory in distinguishing themselves from savages by a solemn tie, which subsists in war as well as peace, and is called the law of nations.—It prohibits them from committing any hostility without a declaration or war:—It obliges them to respect ambassadors, and to treat with humanity their prisoners of war.—Let us now see how well the English are acquainted with the law of nations.

'Have we not seen them make themselves masters of numbers of French ships which were securely sailing on the ocean, depending on the peace then subsisting?

'Have they not pillaged neutral ships only because the cargo suited them?

'Have they paid any regard to the person of ambassadors?—Did they not, but t'other day, assassinate Mr. de Jumonville, who came to treat with them?

'Have they even the principles of reason?—The very laws of nature, which operate among most savages, have no force with them:—They never distinguish between justice and injustice;—between misfortunes and crimes.—It was but t'other day that they butchered one of their own admirals, because he had not beat his enemy.—Would a civilized people render their fellow-subjects answerable for the caprices of fortune?

'If I was disposed to touch upon every separate principle of the right of nations, and even of humanity itself, I could point out instances where the English have violated each of them, but
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the detail would be too uniform; it would consist only of their crimes:—I will spare you the disagreeable catalogue, I have said enough to prove that they have neither politeness, laws, nor religion;—that they pay no regard to treaties;—that they are ignorant of the law of nations;—that they have no idea of society, nor even of the principles of humanity.—Such a people must be allowed to be completely savage.’

Thus far our author is only unjust to the English, at whose cruelty, he says, even the savages of the wilds of America tremble; but, in the subsequent part of his performance, he is inconsistent with himself: his Platonic lover goes a-whoring, his Chinese philosopher gets drunk, and the rest of their adventures are too improbable to deserve to be mentioned, and too barbarous to be repeated.

After all, we are far from saying that the people of England have yet worked themselves clear of all their national prepossessions, or even prejudices; or that they are quite refined from the dross of several habits which still hang about them, and appear uncouth in the eye of reason itself; but few or none of those habits are hurtful either to themselves or their neighbours; and perhaps, in this respect, the generality of the English are now less liable to reproach than any people in Europe. Let an English writer paint the French nation at present with all the follies, enthusiasm, and barbarity, that reigned amongst them in the time of the *Fronde* and league, not much above a century ago, and let us see what a figure they would make, without calling in the aid of exaggeration.

If this author has any merit, it lies in his having struck out, for some abler and more sober pen, a plan that might be applied to the truest purposes of satire, that of the public exposure of folly, and correction of vice, when either of them lurks under national habits.

ART. V. *The Operations of the Allied Army, under the Command of his Serene Highness Prince Ferdinand, Duke of Brunswic and Lunenburg, during the greatest Part of Six Campaigns, beginning in the Year 1757, and ending in the Year 1762. By an Officer who served in the British Forces. Illustrated with Maps and Plans.* 4to. Pr. 19s. in boards. Jefferys.

THE Roman orators, in all their pleadings, had the greatest regard to the *Cui Bono*; and Cicero admits the most finished eloquence, when separated from that capital consideration, to be no other than *mere prattle*. The work before us is a judicious and candid compilation of military operations for

for six years, that do honour to the name of Britons ; but alas ! the *Cui Bono* recurs ; for what end, to what purpose, were those amazing acts of courage, those prodigious efforts of generalship, exerted ? what purpose did they serve to Great Britain ? but to butcher her sons upon the altars of the continent, and to pour forth her treasures in quarrels that ought to be uninteresting to her !

Such are the reflections that unavoidably attend a serious perusal of this work, which commences from the time that prince Ferdinand took upon him the command of the allied army, which we think is improperly so called, as it then consisted only of Germans in the pay of Great Britain or Hanover. But in this the author is very excusable, as in works of far greater importance it has, of late, been customary to give to mercenaries the respectable title of Allies. A short recapitulation of events is prefixed to the main body of the work, which paints the proceedings of the French army after the conclusion of the treaty of Closter-Seven, and upon the Hanoverians resuming their arms, in the most frightful colours.

‘ On the 13th of December, says our author, the army marched in the same order as on the preceding day. As we advanced the enemy retreated ; and, when we arrived within a league of Zell, it evidently appeared that they had no intention to stand their ground ; whereupon general Oberg moved briskly forward with the advanced corps, and they all retired on the other side of the Aller through the city, burnt their magazines, which they had in the Fauxbourgs de Luneberg, and kept up a continual fire from a battery that defended the head of the bridge. They also in the night set fire to the fauxbourgs and the bridge. Their cruelty and inhumanity on this occasion was enough to excite horror in any but a savage. The children were burnt in the orphan house, and several of the inhabitants also perished in the flames, not being apprised thereof. The army encamped on the heights opposite the fauxbourgs, its head-quarters being at Altenhagen. The French army at this time consisted of forty-four battalions and forty-two squadrons. The enemy passed that night and all the next day under arms, and then encamped with the city of Zell in the front of their right, and their left extending towards Shaffery. The whole country, through which these marches were made, is open, but intersected by small rivers, whose sides are mostly marshy ground, and difficult of access, so that they are only passable through the villages : it is, therefore, amazing that the French so easily gave way every-where on our approach, without ever attempting to dispute one foot of ground to retard our progress in a country which afforded by nature so many strong posts. Num-
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beriefs were the fatigues and difficulties the foldiery had to encounter in a march made in the fevere feafon of the year thro' a country fo full of defiles; but they bore them with the greateft chearfulnefs, fired with emulation and animated with the hopes of relieving their diftrefsed country from the rapine and avarice of a licentious army; an army of freebooters! an army maintained by depredations at the exprefs commands of their monarch! an army that paid no regard to the laws of war or humanity, whose very officers were guilty of the meanest actions! Out of the many instances that might be enumerated, I fhall only mention one; when the Hanoverians represented to the French generals, that their officers had taken the fheets from off their beds to make them fhirts, the only redrefs they had was an order immediately iffued out for them to furnifh the army with fhirts, fhoes, ftockings, &c. by way of contribution.'

The nature of this work requires that it fhould be compiled from materials in various languages; therefore we find the author, who feems to be entirely of the military caft, fometimes ailing amongft the German, and fometimes amongft the Britifh forces. It is not to be expected that we fhould follow this officer through all his campaigns, which are too recent to require being recapitulated here. We cannot, however, avoid doing him the juftice to own, that this work contains many curious particulars, which we do not remember to have met with in any other hiftory of the late war. His account of the taking of Embden by commodore Holmes, which is a detached kind of an operation, is more fatisfactory than any other we have feen. ' On the 17th of March, fays he, commodore Holmes, with his majesty's fhips the Seahorfe and Strombolo, came to an anchor between Delfziel and Knoc; and, on the 18th, came to their ftation between Knoc and Embden. On the 19th, at fix in the morning, the French, to the number of two thoufand five hundred, marched out of the town; and, on the 20th, the Austrian troops, amounting to one thoufand two hundred and twenty, did the fame; at noon, the commodore received intelligence, that they had, the night before, been tranfporting their baggage and cannon up the river in fmall veffels: he, thereupon, difpatched an armed cutter with two boats in purfuit of them, who took two of them notwithstanding the fire of the enemy, who had lined both fides of the river. On board one of thofe veffels, there were fome French officers, and three of the chief inhabitants, whom the French were carrying away as hoftages for the payment of the contributions exaated. M. de Clermont had fent orders to general Pifa to evacuate Eaft Friezeland, left his communication fhould be cut off, as he had received information that the troops in the neighbourhood of Bremen were

to be joined by a detachment from the allied army, in order to march into that principality. General Pisa also gave into a report which had been artfully spread, that the English men of war which had intercepted his communication down the river, were part of a convoy to a fleet of transports who were landing a body of 10,000 British troops about ten miles from thence, which was the cause of his evacuating that city so suddenly. He directed his march on the right of the Ems towards the country of Bentheim, not only destroying the bridges at Rhene, Meppen, and Lingen, but also sinking all the boats they found on that river, the better to secure his retreat. However, a party of about 500 Hanoverian hussars, not long after they had quitted Lingen, arrived there, made two French commissaries prisoners, and seized on a large magazine which was in that place. They also obliged the peasants to weigh up the vessels and repair the bridge, which was accomplished the following night. They immediately set forward in pursuit of the enemy, a body of whom, consisting of about 1500 men, were overtaken between Githuyssen and Bentheim: these they entirely defeated, killed and wounded a great number, and made many prisoners. They afterwards pursued their march to Northern, where they made an Austrian major prisoner, and took fourteen baggage waggons richly laden.

Our author's account of the battle of Crevelt, which was gained by the allies over the French army commanded by prince de Clermont, is perspicuous, and (which is saying a great deal in reviewing a military composition) intelligible. The author, to shew his impartiality, has, in his account of this and the other chief actions of the war, given us, together with his own, the French accounts of each; and in that of prince Clermont of the battle of Crevelt, we perceive that he has pilfered his chief flower from our Gazette; for Crevelt, as well as *Fontaine*, has its *fatality*.

The campaign of the year 1758, is introduced by the treacherous surprisal of the city of Franckfort, under the command of the prince de Soubise, the most humane and virtuous of all the French generals.

The following is the account which this officer has given us of the unfortunate action at Bergen, under the hereditary prince of Brunswic, and it contains some new anecdotes. 'February 13th, marched towards Bergen, a village situate about two leagues from Franckfort on the road to Hanau, where the French having had intelligence of his serene highness's march, took post the preceding day in a camp which they had strongly fortified some before. The French general, duc de Broglie, kept this village on his right, put therein eight German battali-

ons, and in the rear of it placed several French brigades. His center and left flank were secured in such a manner, that the allies must necessarily attack that village before they could come at his line. At nine o'clock in the morning the army came in sight of the enemy; and, notwithstanding the advantage of their situation was so great, his serene highness determined to endeavour, if possible, to force them, and accordingly made the proper dispositions, under cover of a rising ground, for the attack of that village. At ten o'clock the grenadiers of the advanced guard made the assault with great intrepidity, sustaining with surprising firmness and resolution, a most severe fire from the enemy in the village; but though they were supported by several brigades under the command of general Ysemberg, and exerted themselves with the greatest vigour imaginable, taking three batteries from the enemy in the village, yet there were so many batteries behind one another, that they were obliged to retreat in some confusion behind a body of Hessian horse, where they immediately rallied. The troops which defended the village behaved with uncommon spirit, and made so obstinate a defence, that the allies were repulsed in three different vigorous attacks made in the space of two hours, and never were able entirely to dislodge the enemy, or force them in that important post, which covered the main body of the French. His serene highness, perceiving his troops were in some disorder, brought up his artillery, and a most furious cannonading began on both sides. He likewise made new dispositions behind the above rising ground, dividing his infantry into two bodies; one of which he placed on his right, and the other on his left, with his cavalry in the center, covered by a small column of infantry, which was for that purpose posted before it. The army then appeared in the plain, as if it intended to renew the charge, and attack the enemy at the same time both in the village and on the left. By these movements he amused the French the remainder of the day; for his serene highness, ever watchful and attentive to the safety of his troops, had determined to retreat while his loss was yet not very considerable. He judged it imprudent to hazard all to the doubtful issue of a fresh attack, on the success of which the operations of the ensuing campaign so much depended. Accordingly he gave orders to bury his dead, and remove the wounded; and when night came on made a safe and honourable retreat, without any interruption or molestation from the French, who were so effectually deceived by this manœuvre of the prince, that they kept close in their posts, every moment expecting a fresh attack. The loss of the allies on this occasion amounted to about 2000 men in the whole, with five pieces of cannon, which were left behind

in the village. Prince Ysemberg was among the number of the killed, and the generals Gilfoe and count Schulenberg were wounded. The following circumstance is related of that prince's death. Just as he was going to lead his grenadiers to the assault, he said with great composure, "Come, my friends, whoever has courage let them follow me." Scarce had he expressed these words, when he received a musquet ball in his breast, and instantly expired.

The glorious battle of Minden, or Thornhausen, gained over the French commanded by M. de Contades, is thus very laconically described.

'As soon as the infantry of the right wing was drawn up behind a fir wood, the two brigades of British foot, the Hanoverian guards, and Hardenberg's regiment, marched forward to attack the left of the enemy's cavalry, having bore for about 150 paces a very smart cannonading from a large battery of the enemy, the fire of which was crossed by another battery at Malbergen: but notwithstanding the loss they sustained before they could get up to the enemy, notwithstanding the repeated attacks of all the enemy's cavalry, notwithstanding a fire of musketry well kept up by the enemy's infantry, notwithstanding their being exposed in front and flank, such was the unshaken firmness of those troops that nothing could stop them; and the whole body of the French cavalry was totally routed.'

After this, we have very particular lists of the troops of the allies, and the French officers who were wounded and taken prisoners; and the author but just hints at the unfortunate situation of the British cavalry, 'which lost them their share of the honour acquired by their countrymen, on that glorious but fruitless occasion.'

The above specimens are sufficient to give the reader an idea of the letter-press part of this work; but some, perhaps, may think, that its chief commendation consists in the maps and plans with which it is ornamented: the former are capacious, the latter distinct, and both of them neatly executed. We cannot, however, avoid hinting to Mr. Jefferys, if ever he is engaged in a future work of this kind, always to take care to insert in his maps and plans, the name of every place mentioned in the letter-press part of the work. Several omissions of that kind have given us some trouble in reviewing this performance; but, upon the whole, we think that it is faithfully and accurately executed.

ART. VI. *Sermons on Various Subjects.* By John Brown, D. D.
Vicar of Newcastle. 8vo. Pr. 5s. Davis and Reymers.

DR. Brown, who may not improperly be styled the literary Proteus of our age, having assumed a variety of forms, and appeared in the world as poet, critic, musician, statesman, philosopher, &c. at last puts on his canonicals, and exhibits himself to the public in the character of a sober and serious divine;

— — — Tandem
 In sese redit.

a form which we could sincerely wish to fix him in for the future, as it is really more becoming than any which he has hitherto figured in. The sermons before us are much superior to the common run, sensible and spirited, and written in a clear and nervous style, without that affectation and parade so frequently found in the other performances of this copious author.

The volume contains twelve sermons: the three first (which are the best) on the principles of education; the fourth and fifth on the mutual connection between religious truth and civil freedom; the sixth and seventh on charitable distribution; the eighth on the use and abuse of externals in religion; the ninth on the duty of personal service in defence of our country; the tenth on the different provinces of goodness, justice, and mercy; the eleventh on false pleasure and immoderate gaming, preached at Bath; the twelfth and last, which we have already taken notice of, on religious liberty, preached in behalf of the colleges in Philadelphia and New York.

In the discourses on the first principles of education, Dr. Brown has attacked, and, we think, fairly refuted, some erroneous tenets and opinions of the famous Rousseau on this subject; what our author says on this occasion is worthy of our reader's attention. Mr. Rousseau, in his *Emilius*, has asserted,—“1. That no kind of habits ought to be impressed on children, because they will inevitably check the natural liberty of the mind.—2. That you ought never to teach them obedience as a duty, because it will render their minds tyrannical and capricious.—3. That if you leave them to the natural consequences of their own actions, these will sufficiently rectify the mistakes they commit in infancy.—4. That when reason comes to exert itself in a maturer state, the passions will naturally rectify themselves according to this standard, if they are not corrupted beforehand by an improper education.”

‘With respect to the first, (says Dr. Brown) viz. “That no kind of habits ought to be impressed on children, because they

will inevitably check the natural liberty and progress of the mind."—"It should seem, that in a state of society, the natural liberty of the mind ought to be checked, controuled, and thrown into a particular direction, for the wisest and most necessary ends. Were man designed by nature to roam the forests as a savage individual, he might properly enjoy his natural liberty to the full; all the powers of his body, mind, and passions, might justly be left to take their unlimited progress without controul: at most, none but himself would suffer by them. But man being destined to live with man, it follows that his natural liberty, and all his powers, ought to be checked, in such a manner, as may not only tend to the gratification of his own desires, but to the peace and welfare of those he lives with. Now the complication of circumstances in social life is so general and important, that if the natural liberty and passions of youth are not checked, and also accommodated to the laws of that particular society of which they are members, a very weak and imperfect state of policy must arise; and in the end, a general dissolution must issue, through want of that particular direction of habit and principle which is the great bond of social union: that bond, in which is centered the power of the agreeing society; and without which, even the strength of each individual (wanting this common direction and connecting power) would indeed be the weakness and destruction of the whole.

'Tis necessary, therefore, in order to form a *good citizen*, to impress the infant with early habits; even to shackle the mind (if you so please to speak) with salutary prejudices, such as may create a conformity of thought and action with the established principles on which his *native* society is built. The force of this particularity of institution Mr. Rousseau himself, at times, confesses and applauds. But what he praises in an old Spartan or a Roman, as the height of virtue, he attempts to disparage, in modern life, as a debasement of the mind. This, however, is certain; that the strong principles of public spirit, so conspicuous in Sparta and Rome, were not the effect of suffering the young mind to roam at large; but of rigid and particular institutions, of habits impressed in infancy, and in a far severer manner than modern nations can boast. The effect was proportional: but although that public relation we bear to our country hath lost much of its force, yet other social relations of a more private nature still remain; and to strengthen these in the child's heart, in all their particularity of circumstance, is no less the effect of particular impression than the love of the public and our country. This indeed the writer, in general terms, seems to acknowledge: "Our necessities vary with our situations: there is a great deal of difference between the natural man

in a state of solitude, and the natural man in a state of society."

' Let us now attend our author in the second proposition, "that you are never to teach children obedience, merely as a duty; because it will render their minds capricious and tyrannical."—And indeed, so far as this rule can be complied with, it is certainly rational and important. To let a child see the reasons of your conduct, so far as he is capable of perceiving them, will be attended with the natural and happy consequence of a rational acquiescence, beyond what mere authority can produce. But the fact is, that you must either in many instances treat a child on the principle of mere authority, or you must suffer him to run into dangers, mischiefs, absurdities, and ruin. The acknowledgement which Mr. Rousseau makes on this subject is indeed very candid: "We may be certain that a child will think every injunction capricious that is contrary to its own inclinations, and for which it sees not a reason: now a child sees no manner of reason in any thing that contradicts its own humour." Most people, in this case, would conclude, that therefore, till the child could see better, the parent's reason should stand in the place of his own. Nor will this conduct be attended with that consequence of caprice which the author fears: for I dare venture to assert, that if the parent accustom the child to obey his command, while he leaves him free with regard to the commands of others, the parent's opinion and command will soon stand in the place of a reason, and this habit will gradually rise into a moral principle of filial duty, without hurting the ingenuous freedom or natural equity of the mind. The reason why a parent's command will be less hurtful than any other is this: because from the continued acts of care, tenderness, and love, which the child experienceth from the parent, he will naturally gain an habitual confidence in him, and be persuaded in his heart that all his commands are well intended, and therefore not *capricious*, but *rational*.—On this account perhaps it were to be wished, that every parent's commands were accompanied with certain signs or declarations tending to this end, of convincing the child that he is only to *obey* because you *love* him.

' But Mr. Rousseau hath bethought himself of what he deems a *safer* expedient for preserving the ingenuous freedom and equity of the mind: and this is,

"To leave children to the natural consequences of their own actions, which will give them a proper conviction, and sufficiently rectify the mistakes they commit in infancy."

' It excites one's pity, to see what shifts a man of genius is put to, when he maintains a paradox untenable. This principle,

ple, if pursued through all its consequences, and exposed in all those lively colours with which Rousseau can paint, might perhaps also move our contempt. Let it suffice here to shew, that it is void of all foundation; by remarking, that the author expects a *discernment of consequences* from a *child*, which we but seldom find in *men*. That the passions, undirected by reason, are blind and headlong; and that though the experience of a child might lead him to the remembrance and future prevention of the *immediate* ill consequences of his actions, it never could direct him to the knowledge or avoidance of those which are more *distant*.—Emilius! how I tremble for thee, while I see thee exposed to the care of thy too ingenious tutor! Fortunate wilt thou be, if thou reachest the end of thy fifth year! nay rather, fortunate wilt thou be, if those accidents which must inevitably attend thy situation, deprive thee of a life *assigned* to future misery from the ills of body and of mind, contracted though this early and continued indulgence of thy infant caprices!—I see thee wilful to thy parents, domineering in the nursery; surfeiting on meats, bursting with liquids; inflaming thy body with noxious humours, thy mind with unquiet passions; running headlong into dangers which thou canst not foresee, and habits which thou canst not eradicate; mischievous to others, but fatal to thyself!

‘ Our author’s next proposition is indeed more plausible, against the necessity of early habits of action. “That when reason comes to exert itself in a maturer state, the passions will naturally rectify themselves according to Reason’s standard, if they are not corrupted before-hand by an improper education.”

‘ This opinion is not peculiar to Mr. Rousseau; but is indeed one of the most common, and most dangerous maxims in the education of children: it will therefore be more necessary to expose its fatal tendency.

‘ By this early and continued indulgence (as appears sufficiently above) a great variety of ill habits must take root in the infant heart; now these will gain such a degree of strength, as the most assiduous care, and the severest correction, will hardly be able to destroy. For the infant passions are easily bent to the desired shape: but such is the effect of time and habit, that every year’s growth adds strength and stubbornness. Therefore, besides the increasing danger of failing totally in the desired end, there is nothing gained, but rather much is lost, even in the article of necessary correction. For as the habit is strong, the correction must be severe. A new-born habit, which might have been checked by a frown, when it hath gathered force by age, will require the rod: and, what is worse, I am well persuaded,

suaded, that they whose mistaken tenderness induced them to with-hold the first of these discouragements, will never put on the resolution to apply the latter.

‘Farther: The pretended plea, of arguing a child out of his follies or vices when he comes to the use of reason, is perhaps one of the most groundless hopes, that ever entered the thoughts of a fond and deluded parent. For which is most likely to conquer? a confirmed and stubborn habit, or an argument, perhaps not understood, certainly little attended to? The voice of the passion is both louder, more intelligible, and more persuasive, than that of Reason. And the only chance that Reason hath for victory, is when the passions are before-hand insisted in her service.

‘But this is not the worst. For they are but superficially informed of the frame and tenor of the human mind, who think that *Reason* (as it exists in man) is more than a power of discerning and chusing the properest means for obtaining the *desired end*, whether that end be *good* or *evil*. The passions and pre-established habits of mankind are the universal motives to human action: and where these point not to an *end desired*, Reason may indolently exercise its eye, but can never find nor create an object of force sufficient to put the powers of the soul and body in motion. Hence, human reason must always receive its particular cast and colour from the pre-established habits and passions; and will always form its ruling ideas of good and evil, right and wrong, just and unjust, from this great fountain of human action.’

These observations are extremely sensible and judicious: the sermons in this volume on the connection between religious truth and civil freedom, with that on externals in religion, have likewise a great deal of merit, and shew the author very capable of distinguishing himself in the pulpit, and making a figure in his own profession; to which, if he has any regard to his reputation, we would advise him to apply for the future, instead of throwing away good talents and abilities in support of paradoxes and hypotheses, or losing his time in the pursuit of studies which are ill suited to his genius and capacity.

ART. VII. *The Administration of the Colonies.* 8vo. Pr. 2s. 6d.
Wilkie.

THIS very sensible author is of opinion, that the administration of our colonies ought to be established on a new footing; either to put the whole executive administration under the secretary of state, making the board of trade a mere committee

mittee of reference and report; or, if this is impracticable, (which it certainly is) he proposes that a new secretaryship shall be erected for that department only; and he takes it for granted that this last measure, from the nature of the service, must necessarily, some time or other, take place. He then enters into a very judicious discussion upon the nature of colonies, and the special circumstances which render it necessary in commercial governments, to establish, cultivate, and maintain them. In this discussion he establishes the reciprocity of interests that ought to subsist between the mother-country and her colonies, by the former preserving the latter in all the rights that have been granted them, and having thereby (and thereby only) an exclusive right to the external profits of their labour, and to their custom.

He then proceeds to obviate the common suggestion of the danger of our colonies becoming independent of their mother-country. In this he makes use of arguments that have been often urged on the same head; and he gives some reasons for the causes of the various perplexities those governments abroad have laboured under from the undefined state of their relation to, and dependance upon, their mother-country, which he thinks ought to be settled. He next points out the principles on which this regulation ought to proceed. 'If it be a point determined, that it lies wholly with the crown to fix and actuate this order of government—the crown will duly avail itself of that power, with which it is entrusted, to enforce its administration. But if it be found that, however this may lie with the crown as of right, yet the crown is not in power to establish this right,—it will of course call in aid the power of the legislature to confirm and establish it. But if, finally, it should appear, that these colonies, as corporations within the dominions of Great Britain, are included within the imperium of the realm of the same,—it will then of right become the duty of legislature to interpose in the case; to regulate and define their rights and privileges; to establish and order their administration; and to direct the channels of their commerce. Tho' the first of these measures should be, in strict justice, the crown's right—yet the second is the only next practicable one: and although the second, as such, may most likely be adopted—yet the third is the only wise and sure measure.'

From the close of this quotation the reader may form some judgment of our author's doctrine upon this subject. But we apprehend it may meet with great opposition, founded on the original terms upon which our colonies were first formed, the immense expences which attended the settlement of them, and the prerogative of the crown, which formerly was the most important

important consideration in this matter, the rights of the supreme legislature, and various other considerations; not to mention the danger of granting them, what is in fact, a civil independency, upon a presumption that their principles and interests will always keep them in a commercial dependency. It must be acknowledged that our author is an able advocate for what he lays down, which, indeed, tends to unhinge the whole of our present system of government in America, by depriving the royal commission, granted to its governors, of almost all its operations. But the Americans shall, in the words of our author, speak for themselves.

‘ The King’s commission to his governor, which grants the power of government, and directs the calling of a legislature, and the establishing courts, at the same time that it fixes the governor’s power, according to the several powers and directions granted and appointed by the commission and instructions, adds, “ and by such *further powers, instructions, and authorities*, as shall, at any time hereafter be granted or appointed you, under our signet or sign manual, or by our order in our privy council.” It should here seem, that the same power which framed the commission, with this clause in it, could also issue its *future orders and instructions* in consequence thereof: but the people of the colonies say, that the inhabitants of the colonies are intitled to all the privileges of Englishmen; that they have a right to participate in the legislative power; and that no commands of the crown, by orders in council, instructions, or letters from secretaries of state, are binding upon them, further than they please to acquiesce under such, and conform *their own actions* thereto; that they hold this right of legislature, not derived from the grace and will of the crown, and depending on the commission which continues at the will of the crown; that this right is inherent and essential to the community, as a community of Englishmen: and that therefore they must have all the rights, privileges, and full and free exercise of their own will and liberty in making laws, which are necessary thereto,—uncontrouled by any power of the crown, or of the governor, as derived therefrom; and, that the clause in the commission, directing the governor to call together a legislature by his writs, is declarative and not creative; and therefore he is directed to act conformably to a right actually already existing in the people, &c.’

All those claims are enforced by our author with great perspicuity and strength of argument, and upon general principles of government, which we have not room to transcribe, and it would be doing injustice to curtail them.

The author next proceeds to consider the nature of paper currency, for which he is an advocate, as it is impossible for the colonists

colonists and merchants to create a silver currency, even if they were permitted to trade with the French and Spaniards; and so long as the ballance of trade is against them they can derive none from their mother-country. He thinks that this matter likewise ought to be regulated by some fixed standard. Upon this head he prints and recommends in this pamphlet a tract which was written some years ago in Pennsylvania, intitled, "Considerations on a paper currency," which appear to be solid and judicious, but how far it is practicable, experience alone can determine. The author then resumes his original subject, the administration of the colonies, and recommends a revision of the laws of trade, particularly of the navigation act; and thinks it would be for the interest of the mother-country to extend the colony trade to other countries besides Great Britain, where British markets might be established; but this extension, we apprehend, never can take place. Upon the whole, this writer opens too much of his plan for its being carried into execution; but some parts of it, particularly with regard to paper-currency, are rational and practicable, and deserve the most serious attention of government.

ART. VIII. *An humble Address to the Clergy of England; recommending a Method for the more speedy Augmentation of the Income of their indigent Brethren; and for rendering the Provision of their Widows and Orphans more general, adequate, and certain.* 8vo. Pr. 6d. Beecroft.

THE very sensible and candid author of this address has, with equal judgment and humanity, pleaded the cause of his distressed brethren the inferior clergy of this kingdom, recommending a method for a speedy augmentation of their income, and an adequate provision for their widows and orphans. In the performance before us, after some very striking and judicious observations on the inequality of livings, he remarks, that there are two ways which may be proposed to remedy the present inconveniencies—The one to take from larger and add to smaller benefices, the other to make an addition to the poorer livings, and let those which are well endowed remain as they are; the latter of which, for reasons sufficiently obvious, and for which we refer our readers to the pamphlet itself, he prefers to the former, and, in consequence of his arguments on this head, makes the following proposal, viz. 'Let every bishoprick, living, benefice, &c. (how great or small soever, and under whatsoever denomination distinguished) pay annually, at the Easter visitation, a deduction of 5 per cent. out of its
amount

amount into the hands of a clerk or treasurer, (suppose, if agreed to, the clerk of the office of their respective archdeaconries) to be applied to the following purposes :

- 20 l. per annum to the relief of every beneficed clergyman, of what degree soever, from a bishop to a vicar, or perpetual curate, of the lowest income, during their widowhood ; no annuity or estate whatever, or any thing else, save a proof of incontinency, disqualifying them from the receipt thereof.
- 10 l. to be paid to the son or daughter of any beneficed clergyman at the age of fourteen, and
- 10 l. more (or 10 l. to every such son or daughter) at the age of twenty-one, whose parents are both deceased.
- 10 l. Salary to the clerk or treasurer.

‘ As in most archdeaconries this deduction of 5 per cent. will be found, I hope, in a few years to exceed the above demands ; let the remainder, as soon as ever it amounts to 200 l. be given to the parish of the least income within the archdeaconry, which by the act of Queen Anne requires that sum to claim her bounty.

‘ Thus will that glorious and charitable benevolence have a more quick and easy way of communication, agreeable to the intention of its royal founder.’

‘ The deduction from the income of bishops to be equally divided among the different archdeaconries in the diocese, and what they may happen to enjoy as rectors, &c. to the use of the archdeaconry where such rectory, &c. is situated.

‘ By this, or some scheme of this nature, with little or no difficulty would the great inequality of livings be less and less complained of ; the rich would be no longer reproached with disregard of their poorer brethren ; and they, on the other hand, would find their income increasing, their families, after their decease, in some measure provided for ; and, consequently, they themselves be enabled to pass through the world with that decent degree of honour and reputation, becoming the servants of God and ministers of the gospel.’

In support of this benevolent scheme, our author brings many excellent and persuasive arguments to prove the necessity, utility, and practicability of it. ‘ In the army and navy (as he very properly observes) deductions are made from the pay of the officers, which imply a possibility of the same being done in the church.

‘ And those gentlemen too, who nobly, in the late times of danger and disturbance, in compliance to the laws, led out the provincial strength of their country for its support, considering the disproportion of their pay, agreed to throw into one common purse monthly, so many days subsistence as would defray the

the expence in ordinaries of the whole corps. By this means an ensign lived for three shillings, as well as his captain for seven and sixpence, or his colonel for eighteen shillings.

‘ The generosity of the superior officers of the militia found it extremely easy to take care of their younger brethren ; and why might not something like this be done in the case before us ?’

He then proceeds to solve the difficulties, and reply to the objections which may probably arise to his proposal. In the course of his reasoning we meet with many well-founded remarks on the dignity and usefulness of the ministerial office, and the necessity, considered as well in a civil as religious light, of supporting it as it ought to be supported. The whole is extremely well written, and demands the consideration of the clergy, and all who are well affected to them.

But, notwithstanding what the author of the humble address has advanced, we have little reason to hope that his scheme will ever take place, as very few of the superior clergy, we are afraid, will ever consent to a deduction of 5 per cent. from their scanty incomes. When any thing of this kind has been proposed, it has always met with insuperable objections from this quarter. *Quod infra nos nihil ad nos*, is equally true with its opposite maxim: as such it is universally received amongst the rich and great ; and though the heads of our church are remarkable for their charity and humility, it cannot be expected they should impoverish themselves for the relief of those to whom they are utter strangers.

ART. IX. *The Private Tutor to the British Youth. For the Use of Schools.* By John Sterling, D. D. 8vo. Pr. 1s. Crowder.

THE education of youth is an article of such importance to society, that every attempt towards improving any branch of it, most certainly deserves the approbation of the public. In this light the treatise now before us, naturally recommends itself to our acceptance, being a new plan for facilitating, that is, for abridging the usual course of classical learning. A scheme of this kind seemed to be highly necessary at the present time, when the selfish designs of many school-masters are carried to so great a length, as to detain their pupils seven or eight years in learning a dead language. Loud complaints indeed have been made against so tedious and expensive a practice, as calculated rather for the lucrative views of the master, than for the speedy improvement of the scholar. The reverend Dr. Sterling, a gentleman well known in the republic of letters, has ventured to break the fetters of this customary institution, and to publish his new plan, by which the British youth are not
only

only prepared for entering on their classical studies, but conducted through the whole course, in a familiar, easy, and expeditious method. The present essay is a kind of initiation, which contains a century of select sentences in Latin and English, extremely well adapted for impressing a knowledge of the Latin tongue, as well as for instilling the principles of morality and religion. *Oportet*, says a learned writer, *prius animas, postea linguas fieri eruditas*. This is the author's main design; to make piety and learning go hand in hand, and to banish all impurity either of sentiment or expression from juvenile studies. A caution of this kind is chiefly requisite in reading the Latin poets, where the levity of the fable and the obscenity of the language, are but too apt to vitiate the imagination, and of course to corrupt the morals of the young pupil. Thus Chazrea justifies his debauching Pamphila by the example of Jove impregnating Danae in a shower of gold.

At quem Deum? qui templa cæli summa sonitu concutit:

Ego homuncio hoc non facerem?

Ter. Eun. Act III.

In regard to the manner in which our author executes his design, in every page the text is reduced to the natural order of construction, the words are properly accented, and a literal translation is added, in which the Latin ellipses are supplied, that is, English words are substituted in Italics in the room of those which are omitted through elegance in the original. The sentences are divided into so many short lessons, and to each the author subjoins the parsing of every word. This will be a means of preventing much labour and loss of time, which is often spent in the consulting of dictionaries. The Doctor proposes, should he meet with encouragement, to enlarge and improve his plan by an addition of other branches of useful science and the liberal arts, so as to favour us with a complete system of classical erudition. His method of explaining the authors comprized in this system, is exemplified by a specimen * from Phædrus and Horace, and is so very easy and effectual, that when the young scholar has finished this course, he will be able to surmount every difficulty in any other classic. Upon the whole: We wish the present essay may be an excitement to school-masters to exert themselves with greater ardour in so noble a field as that of juvenile institution; this would be the only way of restoring the dignity of a profession, which, if rightly attended to, is, perhaps, the most useful, and, therefore, ought to be ranked among the most honourable, in civil society. *In erudienda juventute summam curam esse oportet, qua sublata pereat respublica necesse est.*

* The Doctor has given us some more specimens in his printed proposals; but his distance from the press seems to have occasioned a few typographical errors in those specimens,

ART. X. Gotham. *A Poem. Book II. By C. Churchill.* 4to.
Pr. 2s. 6d. Kearsly, &c.

HIS majesty of Gotham has at length issued forth another poll-tax of half a crown per head, to be paid by all his liege subjects in return for his most gracious speech from the throne, consisting of about thirty pages, the first part of which is employed in general observations on the present state of poetry, and Mr. Churchill's own extraordinary merit; and the latter in a kind of poetical history of the life, character, and behaviour, of the Stuart family. In this poem, as in all the rest of Mr. Churchill's productions, we meet with a great many trite sentiments, and much prosaic metre; for which, notwithstanding, we are amply recompensed in other parts, by some fine strokes of genius, and great powers of poetical expression. Thus, for instance, when speaking of moral writers, our poet says,

‘ In vain for such mistakes they pardon claim,
Because they wield the pen in Virtue's name.
Thrice sacred is that name, thrice blest'd the man
Who thinks, speaks, writes, and lives on such a plan!
This, in himself, himself of course must bless,
But cannot with the world promote success.
He may be strong, but, with effect to speak,
Should recollect his readers may be weak;
Plain, rigid truths, which saints with comfort bear,
Will make the sinner tremble, and despair.
True Virtue acts from love, and the great end,
At which she nobly aims, is to amend;
How then do those mistake, who arm her laws
With rigour not their own, and hurt the cause
They mean to help, whilst with a zealot rage
They make that goddess, whom they'd have engage
Our dearest love, in hideous terror rise!
Such may be honest, but they can't be wise.’

The reader of taste sees, perhaps, nothing more in these lines than what might have flowed from the innocent pen of the herring poet: but,

‘ When gay Description, Fancy's fairy child,
Wild without art, and yet with pleasure wild,
Waking with Nature at the morning hour
To the lark's call, walks o'er the op'ning flow'r
Which largely drank all night of heav'n's fresh dew,
And, like a mountain nymph of Dian's crew,
So lightly walks, she not one mark imprints,
Nor brushes off the dews, nor soils the tints;
When thus Description sports'—

and

and when th s Mr. Churchill writes, we no longer grudge our half crown, but throw it down with pleasure in Mr. Kearfly's shop, and put the poem in our pockets. Our author's pourtraitures of the Stuart line are introduced by the following spirited lines.

' O my brave fellows, great in arts and arms,
The wonder of the earth, whom glory warms
To high atchievements, can your spirits bend
Thro' base controul (Ye never can descend
So low by choice) to wear a tyrant's chain,
Or let, in Freedom's seat, a Stuart reign.
If Fame, who hath for ages far and wide
Spread in all realms, the cowardice, the pride,
The tyranny, and falshood of those lords,
Contents you not, search England's fair records,
England, where first the breath of life I drew,
Where, next to Gotham, my best love is due.
There once they rul'd, tho' crush'd by William's hand,
They rule no more, to curse that happy land.'

His picture of James I. is finely drawn, though the features, to an impartial eye, seem rather exaggerated.

' Lies were his play-things, parliaments his sport,
Book-worms and catamites engross'd the court ;
Vain of the Scholar, like all Scotsmen since
The pedant scholar, he forgot the prince,
And, having with some trifles stor'd his brain,
Ne'er learn'd, or wish'd to learn the arts to reign.
Enough he knew to make him vain and proud,
Mock'd by the wise, the wonder of the croud ;
False friend, false son, false father, and false king,
False wit, false statesman, and false ev'ry thing,
When he should act, he idly chose to prate,
And pamphlets wrote, when he should save the state.'

This is strong poetical colouring, but perhaps inferior to the following animated conclusion.

' At length (with white let Freedom mark that year)
Not fear'd by those whom most he wish'd to fear,
Not lov'd by those, whom most he wish'd to love,
He went to answer for his faults above,
To answer to that God, from whom alone
He claim'd to hold, and to abuse the throne,
Leaving behind, a curse to all his line,
The bloody legacy of RIGHT DIVINE.'

Our author's reflection on the martyrdom of Charles the first, is sensible and judicious.

' Had'st thou in peace and years resign'd thy breath
At Nature's call, had'st thou laid down in death
As in a sleep, thy name, by Justice borne
On the four winds, had been in pieces torne.
Pity, the virtue of a gen'rous soul,
Sometimes the vice, hath made thy mem'ry whole.
Misfortunes gave what Virtue could not give,
And bade, the tyrant slain, the martyr live.'

The lines immediately subsequent to these are, perhaps, the best in the whole poem; as such we cannot refuse our readers a sight of them.

' Ye princes of the earth, ye mighty few,
Who, worlds subduing, can't yourselves subdue,
Who, goodness scorn'd, wish only to be great,
Whose breath is blasting, and whose voice is fate,
Who own no law, no reason but your will,
And scorn restraint, tho'tis from doing ill,
Who of all passions groan beneath the worst,
Then only blest'd when they make others curst;
Think not, for wrongs like these unscourg'd to live;
Long may ye sin, and long may heav'n forgive;
But, when ye least expect, in sorrow's day,
Vengeance shall fall more heavy for delay;
Nor think that vengeance heap'd on you alone
Shall (poor amends) for injur'd worlds atone;
No; like some base distemper, which remains,
Transmitted from the tainted father's veins,
In the son's blood, such broad and gen'ral crimes
Shall call down Vengeance e'en to latest times,
Call vengeance down on all who bear your name,
And make their portion bitterness and shame.'

At the end of the character of Charles the second, which is well drawn, we meet with these verses.

' To make all other errors slight appear,
In mem'ry fix'd, stand Dunkirk and Tangier;
In mem'ry fix'd so deep, that Time in vain
Shall strive to wipe those records from the brain,
Amboyna stands——Gods, that a king could hold
In such high estimate, vile, paultry gold,
And of his duty be so careless found,
That, when the blood of subjects from the ground

For vengeance call'd, he should reject their cry,
 And, brib'd from honour, lay his thunders by,
 Give Holland peace, whilst English victims groan'd,
 And butcher'd subjects wander'd, *unaton'd!*
 O, dear, deep injury to England's fame,
 To them, to us, to all! to him, deep shame!
 Of all the passions which from frailty spring,
 Av'rice is that which least becomes a king.'

We would not call in question Mr. Churchill's historical knowledge, but are apprehensive he is mistaken in his chronology with regard to the affair of Amboyna, an error arising probably from haste and inadvertency, to which must also be attributed the appearance of some few verses * in this poem which are the property of other authors.

We must not conclude this article without paying our proper acknowledgements to Mr. Churchill, for the particular notice which he hath thought proper to take of the Reviewers.

—— ‘ Bards (says he) mild, meek men,
 In love to critics stumble now and then.
 Something I do myself, and something too,
 If they can do it, leave for them to do.
 In the small compass of my careless page
 Critics may find employment for an age;
 Without my blunders they were all undone;
 I twenty feed, where MASON can feed one.’

There is something arch in this remark, particularly in the last line: but what he says afterwards, in his serious address to us, may seem to deserve an answer, though it is really not worthy of one. But let us hear this poetical leviathan.

‘ Ye mighty *Monthly* judges, in a dearth
 Of letter'd blockheads, conscious of the worth
 Of my materials, which against your will
 Oft you've confess'd, and shall confess it still,
 Materials rich, tho' rude, inflam'd with thought,
 Tho' more by fancy than by judgment wrought,
 Take, use them as your own, a work begin,
 Which suits your genius well, and weave them in,

* Such as, in page 2.

‘ Waste their sweetness in the desert air.’

‘ If you mean to profit learn to please.’ p. 5.

‘ With all her imperfections on her head.’ p. 9.

‘ Persecution rais'd her iron rod.’ p. 17.

Fram'd for the critic loom, with critic art,
 Till thread on thread depending, part on part,
 Colour with colour mingling, light with shade,
 To your dull taste a formal work is made,
 And, having wrought them into one grand piece,
 Swear it surpasses Rome, and rivals Greece.

‘Nor think this much, for at one single word,
 Soon as the mighty critic *fat*’s heard,
 Science attends their call; their pow’r is own’d;
 Order takes place, and Genius is dethron’d;
 Letters dance into books, defiance hurl’d
 At means, as atoms danc’d into a world.’

However rich these lines may seem to the poet himself, or, as he chuses to stile them, enflam’d with thought, if put into plain prose, they would certainly mean no more than that the Reviewers have often acknowledged Mr. Churchill’s merit as a poet, and yet, as not thinking him infallible, have taken the liberty sometimes to point out his blemishes,

————— ‘finding like a friend
 Something to blame, and something to commend.’

a method which they will always be proud to continue in, nor can they indeed see any reason why Mr. C. should imagine that, when they praise him, it should be *against their will*. For our own parts, we can assure both this gentleman and the public, that what we most value ourselves upon, and endeavour always to preserve, is candour, and the highest praise we aspire to is the praise of impartiality.

ART. XI. *Privilege. A Poem. 410. Pr. 1s. 6d. Ridley.*

THIS writer outdoes Churchill in more respects than one; being more indiscriminate in his satire, and more correct in his numbers. In the beginning of the poem a noble lord, the author of a monody, which (if any composition ever was) is dictated by the anguish of affection at the loss of a beloved wife, is accused of being a stranger to nature. Abuse; like this, defeats the chief end of satire, by prepossessing us strongly against the author’s intention, and against those passages that have truth and justice for their foundation. In the present case, a reader who has had the pleasure to peruse lord L.’s monody, and has never had the misfortune to read any-thing of Brown’s, is apt to conclude that the satire upon the latter is as unjust as the abuse upon the former. Mr. Hume is treated with equal judgment by this characteristical satirist; for he is accused of having a
 bad

bad heart. Sterne, Warburton, and Smollett, meet with the same impartial abuse: but the author, as if to shew his readers that it is not from ignorance but whim, that he is so outrageously sarcastic, deviates into a very just and beautiful compliment to Mrs. Macaulay, in the following lines.

‘ But ye, inspir’d by truth’s severer laws,
Who rush undaunted in your country’s cause,
Macaulays firm, who soar on Freedom’s wings,
No dupes to statesmen, and no slaves to kings,
Who frown on Stuarts with a gen’rous zeal,
Each thought directed to the public weal;
Distinguish’d patriots! in whose strains we find
The purest language of a manly mind.’

Si sic—omnia dixisset, we should not have been under the disagreeable necessity of censuring an author, who certainly has great abilities as a poet. Like Churchill, he takes an opportunity of reviewing the reigns and characters of some of our English and British monarchs, beginning with Henry the 8th, whom he paints as being somewhat worse than an incarnate fiend. His description of queen Elizabeth and her reign, the heads of which he has evidently taken from the sketch which Mrs. Macaulay gives of that princess (see vol. xvi. p. 323) is not only just but masterly; and we believe every reader of taste will acknowledge it to be superior in all respects to Mr. Churchill’s recapitulation of the Stuarts reigns in the second book of *Gotham*.

‘ One tyrant dead, when with unbounded hand
Another tyrant rules the wretched land;
Such, while Eliza’s arm the sceptre sway’d;
Each wayward passion of their queen obey’d;
Fawn’d at her feet, and truckled to her nod,
And rais’d an earthly puppet to a god;
Lords in full senate full applauses show’r,
And lavish incense at the shrine of pow’r,
With liberal soul th’ indulgent commons grant
Repeated treasures to their sov’reign’s want;
Schemes prosper’d then by able statesmen plan’d,
And conquest rose beneath the warrior’s hand;
O’er earth, o’er ocean, tow’r the martial train,
And grace the sacred annals of her reign;
Sprung from this source, the sov’reign’s merit shone,
Usurping wisdom to herself alone;
Hence ev’ry virtue in her bosom rul’d,
Enflam’d with courage, and with prudence cool’d;

Her's the full triumph of eternal fame,
Which long-forgotten patriots vainly claim.

' To those, ambition prompted to be great,
Flatt'ry, rank flatt'ry won the smile of state ;
Who seek th' indulgence of their queen to prove,
Her mind must rev'rence, and her form must love ;
By wisdom fir'd, like Sheba's queen, her mind
In form an angel sent to bless mankind,
— Each charm, which niggard nature dar'd deny,
Their praise must kindle, and their tongues supply.'

We are sorry that the bounds of this article does not admit our giving more extracts from this performance, in which the author falls in with the modern taste of complimenting lord B. at the expence of the present administration.

ART. XII. *The Shipwreck. By a Sailor. A new Edition, corrected and enlarged. 8vo. Pr. 2s. 6d. Millar.*

WE cannot help congratulating ourselves upon the character we gave * of this performance, as, at the same time, we animadverted upon its irregularity and incorrectness, which, we observed, might be owing to the author's education and occupation. He has, in this edition, fully removed those objections, by introducing most beautiful poetical connections, which fill up the chasms that rendered it irregular. Those additions are so many that it almost new-models the poem. The following address to Memory is the first addition that we observe to be introduced.

' She comes confest, auspicious to the sight,
O'er all my soul diffusing sacred light,
Serenely mild her look ; around her head
Refulgent wreaths of azure glory spread :
Her radiant wings like Iris' flaming bow,
With various hues in rich profusion glow ;
With these, along th' immensity of space,
She scours the rapid intellectual race :
In her right hand an ample roll appears,
Containing annals of preceding years ;
With every wise and noble art of man,
Since first the circling hours their course began :
Her left a silver wand erect employs,
Whose magic touch Oblivion's gloom destroys :
The fugitive ideas she restores,
And calls the wandering thought from Lethe's shores,

† See Critical Review, vol. xiii. p. 440.

To things long past, a second date she gives ;
 And hoary Time from her fresh youth receives ;
 Congenial sister of undying Fame,
 She shares her power, and Memory is her name.'

Though we are sorry to criticise any-thing that comes from the pen of so moral, and, indeed, so deserving, a writer as Mr. Falconer ; and though the above description is, in the main, very beautiful and poetical, yet there is certainly an impropriety in his introducing Memory with an historical roll of past events in her right hand. The author's description of the ship's losing sight of land, is, likewise, very fine, and entirely new.

' Adieu ! ye pleasures of the sylvan scene,
 Where peace and calm contentment dwell serene.
 To me in vain on earth's prolific soil,
 With summer crown'd, th' Elysian vallies smile.
 To me those happy realms no joy impart,
 But rantalize with pain my aching heart.
 For them, alas ! reluctant, I forego
 To visit storms and elements of woe.
 Ye sympathetic tempests hither come,
 And, o'er my soul, expand your sullen gloom !
 In dismal progress, lo ! they hover near.—
 Hail, social horrors ! like my fate severe.
 Come hither too, companions of the sea !
 And fearless view this awful scene with me.
 Ye native guardians of your country's laws !
 Ye brave assertors of her sacred cause !
 The muse invites you, judge if she depart
 Unequal, from your thorny rules of art.
 In practice train'd, and conscious of her power,
 She boldly moves to meet the trying hour.
 For this alone of all the warlike train,
 That joyless wander o'er the desert main,
 Her voice, attempting themes before unknown
 To music, sings distresses all her own.'

Mr. Falconer has enriched this edition with several other additional descriptions, episodes, characters, and persons, which fall short in no respect of the specimens we have given ; and we seldom have the pleasure to recommend a performance so truly poetical as this is, and formed upon a plan so moral, so virtuous, and so affecting. To this edition is added an occasional elegy, never before printed, supposed to be written by the author upon a shipmate, his friend, who perished by the shipwreck here described, and upon a young lady who was betrothed to him, but could not survive the account of his death. This elegy likewise has its beauties ; but we think it a little too much ornamented, nor is it of an original cast.

ART. XIII. *Oriental Anecdotes: Or, The History of Haroun Alrachid. In two Volumes. 12mo. Pr. 6s. Durham, and Nicoll.*

THE original of this production is, it seems, written in French by a lady of distinction for birth and wit, and was never printed. The editor of the English translation, of which we are to give an account, has prefixed to it an interesting summary of the author's principal adventures, her protestation against her vows, extorted from her by the violence of a parent, and annulled thereon by a sentence of the court of Rome; with other particulars that contribute to render her productions an object of curiosity.

The work itself is an entertaining novel, in form of the history of the celebrated Haroun Alrachid; in which are interwoven several real points and passages of oriental history, and especially that incident which brought on the extermination of the Barmecides, so famous in the songs and tales of the East. The ground-work of the story is as follows. Haroun Alrachid had conceived a violent passion for his own sister, which all laws human and divine forbid him to gratify; and as he was moreover, by the customs of his country, which are very severe with respect to the women's apartments, debarred the satisfaction of a free converse with her, he bethought himself of an expedient for, at least, indulging, without too much scandal, the pleasure of seeing and talking to her. As he resorted often to the house, or apartments, of his favourite the vizier Giafar, he imagined that, under cover of that privacy, he might enjoy, what he could not think of living without, the satisfaction of her company, without exceeding the bounds prescribed to him by the nearness of blood.

But at the same time the jealousy of the lover so far prevailed on him, that he could not bear the thought of another's having that happiness with her which he himself was debarred. In this mood, he married this sister to his favourite, but not before he had exacted from him the most sacred oaths he could devise to bind him with, that he would not use the privileges of a husband with her. On this condition she was betrothed and delivered into his possession by Haroun, who, to make him some amends, if, in such a case, any amends could be admitted, loaded him with favours. But that soon happened which it was so natural to expect would happen, and so cruel to resent as a crime for its happening. The couple were both young, both handsome, and consequently soon so agreeable to each other, that the injunction laid on the husband formed a state of torment to both, the natural desire of being delivered from which,

joined

joined with the innocence of the means, overcame any respect to an oath so illegally imposed, the observance of which interfered with the vows of the matrimonial union. In the notion then that the brother's unjustifiable passion would, in time, be mitigated enough to hear reason, and possibly too, in the hopes that the secret might not come to light, the freedom and frequency of opportunity, and the sense of connubial rights, produced, at length, a thorough disobedience to the caliph's injunction.

For a space of time, this intercourse continued undiscovered ; but whether the innocence of their mutual passion threw them too much off their guard, or that they depended more than it was advisable to do on the favour and affection of the caliph, the secret was, at length, discovered to him. His rage thereon was inexpressible, and the more implacable, for the pretext which the vizier's violation of an oath that ought never to have been exacted, afforded him for covering the real motive of his cruelty, his offended jealousy ; in the transports of which he was not contented with putting to death the unfortunate Giafar, but involved in the sentence all his nearest relations, among whom was the venerable father of Giafar, a man of extreme old age. Thus fell, universally pitied and lamented, a family the most renowned of those times in the East, not only for its opulence, but for the liberal use they made of it.

Such is the ground-work of this production, which the author has embellished with the embroidery of a number of incidents and collateral circumstances of the life of Haroun Alrachid. And indeed there can hardly be imagined a story, taken, as this is, from real life and matter of fact, more susceptible of pathetic images and descriptions. Nor has the author failed of taking all the advantages that the grounds of such an event so naturally present. The long combated passion of the brother, the innocence of the sister, the merit of Giafar, the prevalence of love over all fears or considerations, the invincible fury of jealousy, the sufferings of an unfortunate guiltless family, are all interestingly painted in the course of this work. There are also several episodical adventures introduced, which, being connected with the main subject, throw into it not an unpleasing variety.

In some of the passages there is some reason to imagine that the author alludes to certain situations in her own life, and especially to her own sentiments in those situations, too warmly expressed and painted only for fiction to have produced them. To consider this, however, in the rigour of criticism, and without allowance for the temptation of a lady to speak of herself under the cover of feigned names, it is a kind of sin against propriety, because it gives to that part of the story a colour too modern, too

French for an oriental tale, however it may to some readers appear but the more interesting for the supposed allusion to real adventures, either of the author or her friends.

The character of Mirza is downright that of a French *Petit-maitre*, while that of Fatima presents an edifying instance of the sacrifice of the justest causes of complaint to the superior considerations of duty and love.

In short, in this assemblage of history and romance, there is to those who read for the sake of entertainment, or relaxation from graver studies or employment, enough of real incidents to afford the pleasure of instruction, and of the seasoning of fiction, to save the perusal from the tediousness of merely dry historical matter of fact; while from both combined, there results a moral, which, for its being so much neglected, is surely the more necessary to be repeatedly inculcated, the capital importance of a guard against the excess of the passions, and their fatal consequences.

ART. XIV. ENGRAVING.

AT the first appearance of the old man's head of the late Mr. Frye, in mezzotinto, at the exhibition of polite arts, we ventured to pronounce, that the art would be improved under a master of so much knowledge and eminence in painting; whose strokes must be all certain, and the slightest touch have its due and proper effect. This most ingenious man just lived long enough to verify our assertion, and for us, with the lovers of the fine arts, to regret his loss. We have, however, the satisfaction to acquaint the curious, that one of his disciples, whose name is Pether, seems to follow his master's steps very closely. We form our opinion of his abilities from a mezzotinto he has just executed, after a fine picture of Rembrandt (in the collection of the duke of Devonshire) of an old man, in an eastern habit, said to be one of the best paintings of that celebrated master. The character of age is finely marked in the face and in the hands; and the linnen that composes the turban is artfully intertwisted. The eye passes from the figure into the study, to which, we may suppose, this venerable person is going, in which there is a chair, and a table with a book open; over it is placed a serpent winding round a shaft, at the foot of which, on one side, is a lamp, and on the other a scull. The serpent, we imagine, has an allusion to the brazen serpent, and may be emblematical of the art of physic, as that in the wilderness had the power of healing. From these circumstances, we think him intended for a Jewish physician, though the engraver has called him a rabbi. The print has great force; but there is a peculiar irradiation about the figure in the original (and indeed of every painting of Rembrandt) that should have been

been attended to. We most heartily wish this young artist success ; it is his promising genius that has drawn from us these strictures. Drawing is the foundation of all the graphic arts ; on this he must depend for reputation. He must remember his master's excellence in this particular made him at once the first, and, perhaps, the most rapid worker in mezzotinto of any that ever handled a tool, many of his best and largest heads having been performed in 70 or 80 hours. We mean this advice for all our engravers, who are, in general, too deficient in this great essential ; and, as example goes farther than precept, we have dwelt longer upon the merits of the ingenious Mr. Frye, as we conceive him to have been an ornament to the arts which he professed.

There are likewise just published forty-four prints, after drawings of Guercino da Cento, most of them etched by F. Bartolozzi (the rest by the ingenious gentleman to whom the public are obliged for this publication *) from a part of Guercino's works, which are in the first collection in Europe. The subjects of these prints are a saint and an angel ; two or three representations of concerts, some groups of boys, two landscapes, two or three Madonas, and the rest, for the most part, single heads. They are etched with great freedom, and enter much into the manner and spirit of Guercino. As the originals, we are told, are in the first collection in Europe, it is very easy to guess who has the possession of them.

Mr. Cooper has published his print of the Madona and Child, from an original picture of Coreggio, in the Ormond collection, belonging to John Butler, Esq. inscribed to the queen.

In the piece before us, the face and air of the Virgin express mildness, and the most tender affection, mixed with a conscious dignity, which speaks her being the mother of a Divinity. The sprightly innocence of the child strongly exhibits the happiness and security which he enjoys in the bosom of his mother. The whole of this performance, for beauty, graceful expression, and the striking effect of light and shade, with a majestic simplicity that is diffused over all, is truly admirable.

The print is engraved in a bold manner ; and we are of opinion that Mr. Cooper has been very happy in the execution, which expresses the true spirit of the original : and we think it at least equal, if not superior, in merit to the print of king Charles's children, published by the same artist last year †.

We must take notice of a mezzotinto head of a boy, scraped by Mr. Watson, a young artist, from a portrait of the very ingenious Mr. Cotes : there is a clearness in this little print that pronounces it the performance of a rising genius.

* Mr. Dalton, librarian to his majesty.

† See Critical Review for March, 1763.

MONTHLY CATALOGUE.

Art. 15. *A Defence of Mr. Vansittart's Conduct, in concluding the Treaty of Commerce with Mbir Cossim Aly Chawn, at Mongheer. By a Servant of the Company, long resident in Bengal.* 4to. Pr. 6d. Becket and De Hondt.

WE flatter ourselves that we have been so explicit in our two last publications, concerning the affairs of the East India company, that our readers have been able to form a tolerable judgment of that very interesting contest; it is not, therefore, to be expected that we should enter farther into it than, as new and important materials present themselves. The author of this pamphlet has been at great pains to vindicate the necessity of Mr. Vansittart's immediately checking the illicit trade of the company's servants in Bengal, which he represents as being a grievance of a long standing, and repeatedly forbid by the court of directors, under the severest and most positive restrictions. In other respects we find little new in this performance, excepting its clearing Mr. Vansittart from the charge of making the late nabob a present of a couple of cannons, by which he constructed others. 'It is, says the author, a notorious truth, that at the capture of Cossimbuzar and Fort William, the government had store both of cannon and field pieces with their carriages, which they had six months in their possession.—Surajad Dowla had twenty of the latter so well constructed by his own people, that they could hardly be known from those made in Europe. But we will not affront your understanding, by dwelling longer in the refutation of a charge so repugnant to sense as well as decency.'

Art. 16. *A Vindication of Mr. Holwell's Character, from the Aspersions thrown out in an anonymous Pamphlet, published March 6th, 1764, intitled, "Reflections upon the Present State of our East India Affairs." By his Friends.* 4to. Pr. 3s. 6d. Becket and De Hondt.

This very voluminous pamphlet (if it may be so termed) contains little information that can be interesting to any but a reader who has immediate connections with the East India company. It produces, however, the most unanswerable proofs of that gentleman's abilities, zeal, and integrity, in the company's service, and it will require a very uncommon degree of evidence to invalidate them. The introductory steps and measures that preceded the terrible tragedy of the Calcutta black-hole, are here minutely delineated; and the public is admitted to a more intimate knowledge of the company's affairs and constitutions in India,

India, than perhaps some of the directors may apprehend to be for their interest.

Art. 17. *The History of the Administration of the Leader in the India Direction. Shewing by what great and noble Efforts he has brought the Company's Affairs into their present happy Situation.* 4to. Pr. 1s. Kearsly.

This pamphlet, though written with good sense and spirit on the side of a noble lord's resuming his command in India, contains nothing new; but we are, upon reading it, doubtful as to some of its facts, as we can scarcely bring ourselves to have so mean an opinion of the honour and understanding of any set of men, such as this author represents the c—t of d——rs to have been.

Art. 18. *A Letter from Albemarle-street to the Cocoa-tree, on some late Transactions.* 4to. Pr. 2s. Almon.

This letter-writer is a kind of a party scavenger, for he has heaped into his heavy dung cart of politics all that filth of faction, which is in danger of spreading infection through its noisomeness. In argumentation and stile he yields in execrability to no writer that ever took pen in hand. Like another Falstaff, he bestrides the dead carcase of *Droit le Roy*, and most unmercifully hacks and hews it; and brings the ravings of that Hotspur as charges against the administration. As a mark of his candour and consistency, as well as of his deep acquaintance with the present state of parties, we beg leave to present our readers with the following extract from his pamphlet, which we have selected as being less loaded with tautology and false English than the other parts of his performance.

‘ A set of men distinguished by nothing but public and private blemishes, even in the excess of them—possess of the reins of g——t—and sweets of office, present and reversionary—presuming to give law to their s——n in the most insolent manner—even in the privacies of his friendship—that friendship, which *they* at least have applauded, and to which some of them owe their daily bread, though they have made their benefactor eat his in *banishment*, the more ignominious, as they had the power to impose it, and this under the specious colour of delivering majesty from a pretended intention of the same kind of tyranny in others, who truly *feel* for the honour of their master, who never had in the late reign, or in this, a superiority of influence, but from superiority of talents and services to their king and country, and who have scorned to give themselves even the trouble of contradicting that preposterous heap of absurd falsehoods, palmed, so industriously, upon the public credulity, last autumn, cer-
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tain that they would die and stink, like their authors, in the nostrils of every honest man: a second session of parliament almost elapsed since the signature of the preliminaries, without so much as one step taken, however promised, towards ameliorating our revenue.'

For a full and fair refutation of this rhapsody, we must refer our readers to his majesty's speech, and to those most accurate, judicious, and instructive authors, the compilers of the votes of the house of commons.

Art. 19. *The Political Theatre.* 4to. Pr. 1s. 6d. Wilkie.

This is an arch sensible performance, meant to expose the characters, persons, and abilities of the gentlemen in the opposition. We doubt, however, whether the truth of the author's observations can make amends for the personalities it contains, or whether, in such controversies, the *prior læsi* is a sufficient apology for introducing into subjects, that ought to be national, reflections that are personal. The abilities of this author as a writer, are equal to the discussion of any serious argument in a manly, convincing, manner; and, could our advice be taken, personalities should be confined to one party only, upon this maxim, that *losers have a right to talk*. We are sincerely of opinion that when the facts which are entered upon record during the last session of parliament, are properly illustrated and compared with the business of many preceding sessions, they contain a more effectual refutation of the minority pamphlets, than all that can be urged by any writer in favour of the administration, should he join the wit and irony of Swift to the spirit and reasoning of Bolingbroke.

Art. 20. *A Letter to the Gentlemen of the Opposition: Wherein their Principles and their Conduct are considered in respect to each other, to their own Welfare, and to the Public Good.* 4to. Pr. 1s. Wilkie.

This is a decent, though we do not think a very masterly, performance, and, like the last, written on the side of government. The zeal of the author for the public tranquillity is commendable and well enforced. He has, with great justice, exposed the measures that have loaded the nation with its present immense debt; and, in fact, he proves that the minority now have no object of constitutional opposition. He animadverts upon the vast disparity between the measures of the present government and those of that which rendered the Revolution necessary. In the conclusion, he draws several just observations upon the futility of the minority members boasting of
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the merits performed by their ancestors at that important juncture, and upon the fatal consequences of their continuing their disputes, which must end in a total anarchy.

Art. 21. *A Letter to the Common Council of the City of London. With Remarks on Lord Chief Justice Pratt's Letter to the City of Exeter.* 8vo. Pr. 1s. Nicoll.

This letter comes from no common hand, and contains several sensible and spirited remonstrances upon certain late popular proceedings, as being highly 'improper and unconstitutional. The common-council of London are impeached (from the nature of their constitution, by which its members, as such, do not even elect their representatives in parliament), for thanking the latter 'for their zealous and spirited endeavours to assert the rights and liberties of the subject, *by their laudable attempt* (last Friday) to obtain a seasonable and parliamentary declaration, *That a general warrant for apprehending and seizing the Authors, printers, and publishers, of a seditious libel, together with their papers, is not warranted by law.* And to express to them our warmest exhortations, that they steadily persevere in their duty to the crown, and use their utmost endeavours to secure the houses, papers, and persons of the subject, from arbitrary and illegal violations." Such, notwithstanding its ungrammatical connection, is the resolution of the common-council; but we think this letter-writer, by seeming to admit that the majority of constituents, when they instruct their members, have a right to their obedience, advances a doctrine, which, if adopted, must destroy the freedom and independency of parliament.

The letter-writer then examines the purport of their resolution, which he treats as being highly indecent, because it relates to a point that has not yet been determined by the legislature. Our author next attacks the compliment they paid to the lord-chief-justice of the court of common-pleas. He affirms that they compliment him for deciding against the doctrine as a judge, which he had followed as an attorney-general. The letter-writer, however, we believe, is mistaken as to the grounds of his fact; for we have some reason to believe, that it never was the custom to consult the attorney-general upon the form of a secretary's warrant, tho', perhaps, he might be consulted as to the matter upon which they were issued, and which alone is the object of his prosecution. He then rallies the members, whom he stiles *heaven-born lawyers*, for their ridiculously desiring his lordship to sit for his picture.

'With what reason therefore can you suppose, says he, that lord chief justice Pratt will comply with your ridiculous desire, by sitting

sitting for his picture? What! can you imagine that his lordship will *literally* lend *his countenance* to men, who have indirectly pronounced his practice, in a former station, to have been arbitrary and illegal—To men, who have offered him the grossest insult in his high office of chief justice, by presuming to judge of the *bonesty, deliberation, and legality*, of his decisions.—To men, who have violated the order of government, and usurped to themselves a power unknown to the constitution.—Can you presume that his lordship will submit to be the *willing instrument* by which faction would shew its contempt of government?—No: never expect that he will so far disgrace his character by such an indiscreet condescension. His good sense, his pride; nay, his duty to his king and country, forbid it.

After this and some other observations, the author proceeds to anatomize his lordship's letter to the city of Exeter, which he treats with an asperity which we neither dare venture to imitate or to recommend; we hope that his lordship speaks better than he writes, even to *old friends*. In the mean while, we cannot help taking notice, that the letter-writer strains too hard to find a malevolent meaning couched under some expressions in the letter. As we do not pretend to be lawyers, we shall say nothing with regard to this author's reasoning upon privilege, or whether Coke or Holt were mistaken in their opinions on that head, though in our own private opinions we think they were grossly.

Art. 22. *An Essay upon Gratitude. Considered as a Religious Duty, and a Social Virtue. In Two Parts. By Edward Watkinson, M. D. Rector of Chart, P. in Kent, Author of an Essay upon Economy.* 8vo. Pr. 1s.

Our readers, during the course of our Review, have had many opportunities of admiring Dr. Watkinson as a critic and a scholar, but the performance before us recommends him as a Christian and a philosopher. It was an old saying, *Ingratum si dixeris, omnia dixeris*; and if ingratitude includes every vice, by analogy gratitude comprehends every virtue, which we think the Doctor in this performance has fully proved, both from sacred and prophane learning. This essay is replete with the former; and the texts of scripture (which are more numerous than we have observed in works of this kind) are always aptly and judiciously applied; and, what is very extraordinary, without discomposing the periods or the flow of language in the text, and without that roughness which scriptural quotations too often introduce. The like may be said of his references to antient learning. From the English history the author brings a strong instance of ingratitude in the conduct of the great Sir Francis Bacon towards
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his benefactor the earl of Essex, who had always behaved to him with a profusion of kindness; but Sir Francis, perhaps from the inadvertency of the printer, is supposed at this time to have been lord chancellor.

The Doctor, after considering gratitude as a social, proceeds to treat it as a religious, duty, and he is equally happy in this part of his essay. To give the reader some specimen of the Doctor's manner, we shall insert part of his character of the *Te Deum*, which is as follows.

‘Consider it well, and read it with attention, and *then* say, whether you do not find your minds *filled*, and your affections *elevated* in an extraordinary manner, by the beautiful and sublime images, which there occur to you——whether you do not perceive yourselves transported (as it were) above yourselves——your ideas carried (whither you know not), whilst you were perusing it; *these effects*, (of which every one, who fervently joins in this hymn, must be *sensible* of,) are owing to that majestic plainness, and simplicity of thought,—that vein of true piety, which runs through it—unadorned by words, unenlivened by figures,—’tis the matter alone, which *supports* the expression—and because the matter therein contained, is the excellencies of the Divine nature (the pure and genuine objects of praise) therefore is the hymn itself so *lofty* and *moving*.’

The author, after this, branches out the different advantages and blessings that attend the practice of gratitude; and it is but doing him justice to acknowledge, that, through the whole of this excellent essay, he writes as a man who powerfully feels the virtue he so warmly recommends.

Art. 23. *The Reign of George VI.* 12mo. Pr. 2s. 6d. Nicoll.

It often happens in a book, that the wit of its contents makes amends for the absurdity of its title; but the reader will be most miserably mistaken should he imagine that to be the case with regard to the publication before us, which is nothing but the rhapsody of a crude, uninformed writer, hurried away by the fumes of an indigested imagination. His work is destitute of genius, and admits of no application; because the virtues, the achievements, and the grandeur of this same George VI. never can exist in one person. He is a mere Drawcanfir in arts, sciences, war, politics, and government, and the disturbed fancy of the author gives him an empire in them all.

The same frantic idea creates a new world, new places, new situations, new interests, names, qualities, and systems of power in Europe, without meaning, method, or consistency. George VI. conquers France, Mexico, and the Philippine islands, invades Spain, and is crowned in Paris, after the strangest hodge-

podge of adventures and victories that ever disgraced romance. With regard to particulars, they are below all observation, but in one respect, and that is, he is remarkably fond of his hero's character as the patron of the fine arts. George is particularly fond of projectors and poets, and he provides for them with a profusion of bounty; which induces us to believe that this production springs from the brain of an unsuccessful schemer or a needy poet, and very probably both.

Art. 24. *Some Political and Literary Observations on reading some of the Works of the Reverend Mr. Churchill; and particularly the Conference. In a Letter to that Gentleman.* 4to. Pr. 2s. Hinxman.

This pamphlet, containing no less than seventy pages in quarto, consists of a multitude of miscellaneous, or, as the author chuses to call them, *multifarious*, sentiments, on various topics, thrown together without any order or connection, *a la mode de Montaigne*. The writer gives us his opinion of ministers, the peace, the national debt, the police, the several forms of government, the merit of writers, &c. &c. &c. Some of his remarks are sensible and judicious, and others very trifling, the stile throughout harsh and obscure: those, however, amongst our readers who are fond of this loose desultory manner of writing, will find some entertainment in it.

Art. 25. *Remarks upon the Life, Character, and Behaviour, of the Rev. George Whitefield, as written by Himself, from the Time of his Birth, to the Time he departed from his Tabernacle. Demonstrating, by Astronomical Calculation, That his Ascension, Meridian, and Declination were necessarily actuated by planetary Influence; and that his Doctrine was not from Divine Mission, but from a mere Fatality, evident, as daily seen in the fatal Catastrophe of his unhappy, gloomy, and misguided Followers. The whole being a choice New-Year's Gift for Methodists, and one of the most valuable Prizes that ever were drawn for Methodists since Methodism has been in being.* By John Harman, Astronomer. 8vo. Pr. 1s. Hinxman.

In this curious pamphlet Mr. Harman the astronomer abuses Mr. Whitefield the methodist, and demonstrates, by astronomical calculation, that his ascension, meridian, and declination, were necessarily actuated by planetary influence. He informs us, that in the nativity of Whitefield there was an opposition of Jupiter and Mars, and Mercury and the Moon, in a square to each other, just as it was at the birth of Nero; that the same aspects must produce the same effects; that Mr. Whitefield, here-

therefore, is as bad as Nero : that the defect in his sight, particularly in his left eye, is occasioned by the moon, which signifies the left eye, being afflicted of Saturn, by being in conjunction with him : this, with a great deal more of the nonsense of judicial astrology, Mr. Harman brings by way of argument against his adversary Mr. Whitefield.

Thus one fool lolls his tongue out at another,
And shakes his empty noddle at his brother.

Art. 26. *The Life and Adventures of Mr. Francis Clive. In Two Volumes. 12mo. Pr. 5s. Lowndes.*

This same Mr. Francis Clive is the most awkward, stupid, hum-drum fellow that ever had the good or bad luck to get into print. Without one grain of humour, sense, or spirit, his fortune is made by a foolish old rich bachelor, who is possessed of that capricious good nature which shines so very flat in modern romances, and, by being easily described, is become common amongst the painters of still-life. From Mr. Clive's first setting out in the world, his biographer discovers a manifest bias, or what we may call a hankering, for transporting his hero and his wife (whom the reader is of course to suppose to be the very pink of perfection, both in body and mind) to Ireland. We are uncertain, however, how his majesty's attorney-general and he may agree concerning his usurping the regal power, by nominating a lord-lieutenant to that kingdom, who is a most precious scoundrel, and who attempts to do Mr. Clive the honour of making him a cuckold.

If there is a ray of merit in the hackneyship of this author, it consists in his making one of those artful prostitutes, one of those compounds of lust, rapaciousness, and inhumanity, get the better of his hero's uxoriousness and phlegm, by ruining him and his family, and degrading him into one of the wickedest as well as weakest beings of nature ; but even this event is worked up in so bungling a manner, that it cannot save the performance from being judged, by every reader of sense or taste, to be execrable.

Art. 27. *The History of Lady Louisa Stroud, and the Honourable Miss Caroline Stretton. In Two Volumes. 12mo. Pr. 6s. bound. Noble.*

This work is so unequal in its composition, that we conjecture it to be the product of different pens. A gay sprightly lady, Miss Stretton, is, for certain indiscreetness in her conduct, carried down to her uncle's house in the country, where she

commences a correspondence with her friend, lady Louisa Stroud, who is of a very different character, being as prudent and solid as the other is wild and volatile. Miss Stretton, however, has, at the bottom, a good understanding, and a virtuous heart, which she bestows upon a young gentleman whom she meets with at her uncle's; and, in the mean while, her amiable friend, the lady Louisa, loses her's to a nobleman here called lord Roxburgh.

This history is carried on in the way of correspondence by letters between the two ladies, which commences soon after Miss Stretton is carried down into the country. Several letters in the first volume are written in a genteel easy manner, but the incidents and characters are few, flat, and uninteresting. We think the second volume is far inferior in merit to the first; but, upon the whole, it has a recommendation, which is very uncommon in modern novels, we mean, that the most cautious parent may trust it in the hands of a child of either sex.

Art. 28. *The History of Miss Charlotte Seymour. In Two Volumes. 12mo. Pr. 5s. sewed. Burnet.*

This lady is a mere salamander; for her virtue triumphs amidst all the fiery trials of temptation, courtship, pain, poverty, persecution, sickness, imprisonment, and a thousand other different ills the flesh is heir to. In the commencement of her story we were in hopes of finding somewhat that might be entertaining, if not humorous; but we were miserably disappointed, for the sequel contains only a cento of hackneyed incidents, that have been a hundred times retailed, perhaps from the same hands, which seldom or never deviate from insipidity.

Art. 29. *The Life of the Right Honourable Sir John Holt, Knight, Lord Chief Justice of the Court of King's Bench; containing several Arguments touching the Rights and Liberties of the People, delivered by his Lordship, with great Reason, and remarkable Courage, upon most important Occasions, during the Reigns of their Majesties, King William the Third, and Queen Anne; taken from the Report of Lord Chief Justice Raymond, &c. and an Abstract of Lord Chief Justice Holt's Will, Codicils, &c. Also Points of Law resolved by his Lordship, on Evidence, at Nisi Prius. With a Table of References to all his Lordship's Arguments and Resolutions in the several Volumes of Reports. Never before published. By a Gentleman of the Inner Temple. 8vo. Pr. 2s. 6d. Worrall.*

The historical part of this half-crown pamphlet may, upon the whole, make near two pages; the substance of which is, that this learned judge was the eldest son of Sir Thomas Holt, Kent
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that he was born in 1642, put to school at Abingdon; from thence went to Oxford; from thence to Gray's Inn; from thence to the bar, where he was appointed council for the earl of Danby. In the reign of James II. he was knighted, and made recorder of London, from which office he was removed because he would not comply with that prince's measures. In the same reign he was made a serjeant at law, and was chosen member of the convention parliament called by the prince of Orange (the author does not tell us for what place), a manager at the conferences with the lords, where he distinguished himself in the debates about the words *abdication*, and the *vacancy of the throne*. In 1689 he was made lord-chief-justice of the King's Bench. Soon after he was chosen one of the governors of the Charter-house, and next year he was sworn into the privy-council; after which he had a dispute with the duke of Grafton about the disposal of a law place, which he carried; and he might, it is thought, have been lord-chancellor if he had pleased. He died in the 68th year of his age, in 1709, and he married Anne, daughter of Sir John Cropley.

This is all the personal history, which might easily have been collected from news-papers and pamphlets, that we find in the voluminous pamphlet now before us. The body of the work is compiled, we apprehend, entirely from law-books, and contains, among many other arguments, those of his lordship in the cases of the bankers, lord Banbury (whom he refused to try for murder, as a commoner, and therefore he never was tried) and the great cause of the Aylesbury men; with all which cases the public was well acquainted before: nor was there occasion to put the most uninformed protestant subject his majesty has, to the expence of half a crown to be told that lord Holt was an able, honest, and spirited lawyer, his virtues as such being almost proverbial. As the author is probably of the same profession, it was natural to have expected that, among the many cases and arguments he gives us of this judge, he would have touched upon a late litigated point, in which his lordship's authority was cited, concerning a *dictum* of lord Coke, to prove that privilege of parliament generally holds, unless in three cases, treason, felony, and the peace, and that it holds as well in cases of indictments or informations for breach of the peace, as in cases of actions; on this great point, which alone could make this publication seasonable, the author, as far as we can perceive, is entirely silent.

We cannot, therefore, venture to recommend this performance to any but young practitioners in the law, who are destitute of the many expensive volumes from which it is extracted. As to the most interesting facts to which his lordship's opini-

ons and arguments relate, they are to be found in the common histories of the times.

Art. 30. *The Earl of Warwick; or, The King and Subject. A Tragedy. Translated from the French.* 8vo. Pr. 1s. 6d. Nearly.

This is a poor and flimsy translation of a spirited French tragedy, lately performed at Paris, written by Mons. de la Harpe. The better to recommend it to the *Coterie*, to whom it is dedicated, the author has thought proper to give it the second title of *King and Subject*, without any reason or propriety. It was offered, it seems, to the managers of Drury Lane theatre, who, for reasons sufficiently obvious, refused to accept it. The subject, which in the original is extremely well treated, in good hands, might furnish out an excellent tragedy for the English stage; though the copy of it now before us is a work of very little merit.

Queen Margaret, one of the principal characters in the piece, tells her confidante Nevil, in the first scene, speaking of her son,

‘ Should she succeed to reinstate his sire
On the great throne of his forefathers,
He then will know how much he owes a parent,
And from what various perils she has snatch’d him.’

To which Nevil replies,

‘ Such as history will hardly *b’lieve*.’

When a poor word has but two syllables (like *believe*) it is rather cruel to cut off one of them, especially as we have more monosyllables in our language already than we know what to do with; but the stile of this performance throughout the whole, is equally low and contemptible. King Edward talks of

‘ The treaty *pending* now ’twixt France and us.’
and assures us that

‘ The claims of kingdoms are not eas’y settled.’

Queen Margaret, a little after, addresses him thus;

‘ *While that* I live thou never shalt know quiet.’

The king talking of Elizabeth says,

‘ I found myself far gone e’er well aware.’

When Warwick reproaches Edward for breaking his word with regard to the king of France’s sister, Edward says,

‘ To

‘ To be th’ ally of France I don’t decline,
But *can not, will not, shall not*, wed the sister.’

And after Warwick’s reply, exclaims in a passion,

‘ I care not, I’ve chang’d my mind : let that suffice,
Nor, to please others, will I force my sentiments.’

The rest of the tragedy is of a piece with these few extracts ; we therefore leave our readers to determine whether it would not be better to consult M. de la Harpe’s original than this very indifferent translation.

Art. 31. *The Royal Shepherd, an English Opera ; as it is performed at the Theatre-Royal in Drury-Lane. The Music composed by Mr. Rush. 8vo. Pr. 1s. Owen.*

The arts of music and poetry are often called sisters, and, like other sisters, they seldom agree, but are jealous of, and abuse, each other : we are told, indeed, that, in former times, they were very good friends, but at present the case is extremely different. If the musical composers amongst us have any merit, they generally pick out the poorest scribblers they can find to *make words*, as the phrase is, for the performance ; probably to serve by way of foil : in consequence of this the poet (for so he is called) falls upon some celebrated writer, selects an opera, and *does it into English*. To say the truth, the musical tribe, however well skilled they may be in the gamut, have seldom any idea of poetry. It is well known that the great Handel added two balderdash lines, worthy of Tom Durfey, to Dryden’s fine ode on St. Cecilia’s day, which he set to music. We are not, therefore, to wonder, that the Royal Shepherd, which, on account of its musical merit, has given the town so much pleasure, should appear in the closet a most contemptible performance, as it is nothing more than a vile translation of Metastasio’s *Il Ré Pastore*, which the English opera-writer has most miserably mangled. We will just give our readers a glimpse of the original, that he may compare it with the copy. In the 4th scene of the second act Metastasio makes his Amintas speak thus :

“ Ah per voi la pianta umile
Prenda, o Dei, miglior sembianza
Erisponda alla speranza
D’un sì digno agricoltor
Transportata in colle aprico
Mai non scordo il bosco antico
Ne la man che la fionda
D’ogni fronda, e d’ogni fior.”

Nothing can be more elegant than both the sentiment and diction in the Italian writer : pray, gentlemen, now observe the English Royal shepherd.

‘ Ye gods ! to me, a lowly plant,
 Oh, give improvement scope ;
 That fully I may answer, grant,
 My cultivator’s hope.
 Nor may I now, set in rich land,
 Forget my native wood :
 Much less the kind, parental, hand,
 Whence flow’d my present good.’

The quartetto at the end of the second act is exactly in the same stile, and concludes thus :

‘ *Eliza* — — — Have I then lost my faithful swain ?
Thamiris — — — My true love fled is he ?
Amintas and *Agenor*. My heart is bursting with the pain.
All. — — — What will become of me ?

If the author’s intention had been to have written a burlesque opera to ridicule Metastasio, could he have done it more effectually than by such language ? When nonsense like this is exhibited to crowded houses, have not Taste, Genius, and the English Stage, reason to join this gentleman’s chorus, and cry out

What will become of me ?

Art. 32. *Midas ; an English Burletta. As it is performed at the Theatre-Royal, in Covent-Garden. Pr. 1s. 6d. Kearsly.*

Burlesque (as the author, or, as he styles himself, editor, of this piece observes) in all times, from the stage of Athens down to the Dragon of Wantley, has been esteemed one of the provinces of the drama ; its humour principally consists in making dignified personages raise in our minds trite and ordinary ideas, or in giving to trivial objects a serious air of gravity and importance. In the performance before us the former end is proposed, and the design, in our opinion, as well executed as the nature of it would permit : but *Midas* is already so well known to most of our readers, that it is unnecessary to say any more concerning it, than that the humour and pleasantry which runs through it, joined to the merit of the music and representation, render it, upon the whole, a very agreeable entertainment to all those who are not too sensible to laugh, or too wise to be diverted.

Art. 33. *An Essay on Satire and Panegyric.* 4to. Pr. 1s. 6d.
Wilson and Fell.

This piece is written by the author of the poem called Beneficence, (of which we have given an account in a former number *) and may boast of an equal degree of merit; for, as a facetious bard long since observed,

“None but himself can be his parallel.”

The piece begins thus :

‘Reveal my muse, in pleasing mood reveal,
The mazy channel where flows praise genteel;
And where in easy lapse, or solemn pride,
Just satyr rolls adown her golden tide.’

The whole that follows through four and thirty pages, is an absurd jumble of ideas, without any order or connection, without any beauties of sentiment, or diction. What kind of an ear for poetry this gentleman has, will appear from the following lines.

‘Whether adown the stream of life we glide,
Or roll tempested on the storm-vex’d tide;
Whether to Wisdom’s lore our voyage tend,
Or thro’ the vale of Ignorance descend:
Do we to Riot’s grave in full career
Go down, or to gain Glory watchful steer?
Let Vice high-shooting spread contagion dire,
Or love of Virtue all the soul inspire!
As well, or ill, the voyage we perform,
Embrace propitious gales, sustain the storm;
And Ignorance dissipate by Science-rays,
We merit Satyr, or we merit Praise.’

‘And into monster *transform* all the man!’

‘While modern rays of glory *oblique* fly,’

‘When *Morose*, Falstaff, *demure* Vellum rise.’

Common writers, we imagine, would have laid the accent of these words *transform*, *oblique*, &c. in a very different manner. But this is the art, as Mr. Bays says, to elevate and surprise. For the same reason, this ingenious author makes *true* rhyme to *grow*, *lore* to *power*, *thought* to *coat*, *thou* to *view*, &c. calls *Maccenas*, *Macenas*, and *Rabelais*, *Rebelais*—The following lines are inimitable.

— ‘when true merit in our sphere we meet,
See it rewarded, fill distinguished seat:

* See Critical Review for January last, p. 80.

Each generous breast feels transport, drinks delight ;
 Ev'n infect I must panegyric write ;
 Merit promoted in Augustus' reign,
 Investigate—How praise to give least pain ?
 Small things with great compare. The God of day
 Most pleasing beams his genial oblique ray ;
 Between the tropics lie the fair degrees
 Of pleasure, while within—these burn, those freeze."

Nothing can be more poetical than the last well-turned antithesis, with the significant dash before it,

' while within——these burn, those freeze.'

This excellent performance concludes thus :

—— ——— ' While I blame in spite,
 Contagious ills infect me as I write :
 In grateful reader severe satyr raise ;
 Yet to deserve some little boon of praise.
 Lo ! whitening cliffs appear upon the strand !
 Safe, safe conducted to the long-wish'd land,
 I terra firma gladsome hail with you,
 And to the muses court bid long adieu.

We are very glad to hear that this gentleman is going to leave the *muses court*, as we believe he would meet with no great preferment there, and sincerely hope that his *long* may be his *last* adieu.

Art. 34. *The Patriot Poet, a Satire. Inscribed to the Reverend Mr. Ch——ll. By a Country Curate. 4to. Pr. 2s. Wilkie.*

Politics and poetry are in their nature so essentially different from each other, that they seldom mix kindly together. The author of this little performance has, notwithstanding, by dint of genius, so contrived as to blend them with tolerable success, and has given us his political creed in very good metre. He harangues on the miseries of war, expatiates on the blessings of peace, describes the ill consequences of faction, gives his reasons for preferring a monarchy to a republic, and handles several other apparently unpoetical subjects in a manner that at once pleases and surprises the reader: the whole, indeed, seems to point out the author as a man of uncommon abilities, inspired by the love of honour, and a virtuous indignation at the vile prostitution of talents which he severely censures in his brother bards of the present age. The greatest part, however, of our author's vengeance falls on the famous Mr. Churchill, whose shoulders are broad enough to bear it. He attacks him first as a poet in the following lines.

' — thou

‘ — thou, sonorous Ch——, teach my line
 To flow exuberantly wild like thine :
 Teach me to twist a thought a thousand ways,
 And string with idle particles my lays ;
 That, one poor sentiment exhausted, *when*
 The weary reader hopes a respite, *then*
 I may spring on with force redoubled, *till*
 I break him panting breathless to my will ;
 And make him, tir’d in periods of a mile,
 Gape in deep wonder at my rapid stile.’

When he comes to consider Mr. C. in another light, he treats him with a still greater degree of severity, whether deservedly or not the reader will best determine : the lines, however, are strong and poignant.

‘ Long hath that fierce Goliath’s haughty stride
 The armies of the living Lord defy’d ;
 Long hath he unrestrain’d in error trod,
 Apostate to his country, king, and God.
 I know, as novice in the muses’ train,
 He’ll curse me by his gods in proud disdain ;
 All these his midnight orgies’ gods invoke,
 Revel, the loud loose laugh, the lewd coarse joke ;
 And yet I’ll face him : he in whom I trust,
 Shall lay th’ enormous giant in the dust.’

‘ Ev’n where thy painting’s strongest I can trace
 Low keen-ey’d malice in the outrag’d face ;
 Malice, which often prompts th’ illiterate tongue
 To paint defects with energy of song.’

In the last line but one, perhaps the word *illib’ral* would have been more proper than *illiterate*, as we cannot readily comprehend how an illiterate tongue could produce energy of song. The following address to C—— is bold and spirited.

‘ Thou talk’st of freedom—what? without controul
 Do what we list in wantonness of soul ?
 Fly, Russian, from the haunts of men, repair
 To Lybian wilds, and seek thy freedom there.
 Mix with the tygers, and, in savage joy
 Vagrant at large, be mangled or destroy.’

He calls him afterwards poor drudge, vile prostitute of parts, &c. and seems, to say the truth, to take more liberties with Mr. C.’s character, than a man should, who does not put his name to his performance. The effects of party rage are at present so sensibly and universally felt amongst us as to confirm the truth of the following description.

' The rage of party soon deforms the scene.
 Soon thwarting views and clashing interests burst
 Th' attractive social chain, that join'd at first ;
 The system into various fragments flies ;
 And jarring faction's thousand forms arise.
 The sweets of concord now are known no more :
 They hate as warmly as they lov'd before.
 Not beasts of prey eternal battles wage,
 A league of friendship oft suspends their rage ;
 Discordant states oft whirl their arms aside,
 Damning their wrath they own themselves ally'd,
 And in the foe once more acknowledge man :
 These can forgive : but parties never can.
 They burn with steadfast and immortal hate
 Quench'd only in the ruins of the state.'

Several other parts of this poem have at least equal merit with those which we have quoted ; we doubt not, therefore, but our readers will be glad to see the whole.

Art. 35. *The Remonstrance. A Poem. 4to. Pr. 1s.* Burnet.

This little piece, which seems to have been written by a sensible man, though it contains some judicious observations on the reigning manners of the times, has not poetical merit enough to recommend it to the public : great part of it is employed in giving advice to Mr. Churchill, which he will probably never take.

' A genius pregnant with celestial fire,
 Which Greek or Roman ages might admire,
 Who stoops his prostituted gifts to lend
 To lash the guiltless, or the vile defend ;
 Set on by party, whether wrong or right,
 To lay about him, worry, slash, and bite,
 What is he else, with such rare talents blest,
 But a blind, murd'ring Hercules at best ?
 The party-slave, this maxim I'll advance,
 If he be right, 'tis mere effect of chance ;
 Does he not wed for better and for worse,
 And with the purer ore take all the dross ?
 The faults of one alike in all we find,
 And ductile error spreads thro' all the kind ;
 That who defends a thing, makes it his own ;
 Then might not hence each character be known ;
 If Curio for th' adult'rer Clodius plead,
 Wou'd it be thought he disapprov'd the deed ?
 Who praises W——s, yet scruples to commit
 Whatever immorality thought fit i'

Our readers will perceive that several of these lines are incorrect and prosaic. The rest of the poem is nearly on a level with this, unless the following remark on the caprice of fashion with regard to writers, may be deemed an exception.

‘ Awhile, a little while, in bright abodes
Blind fashion seats us, and we feast with gods;
But soon this air-blown bubble of a name
Bursts, and we sink to earth from whence we came.’

We wish these lines may not be prophetic of the poet’s own fate, as the author of the Remonstrance, however he may be admired at present, has, we fear, little chance of being handed down, with any degree of reputation, to posterity.

Art. 36. *The Nun: An Elegy. By the Author of the Magdalens,*
4to. Pr. 6d. Doddsley.

If a poem, like a circle, is to be admired, not so much for the size as the completeness of it, this little performance is intitled to no inconsiderable share of public approbation: to all those who have feeling hearts the subject is interesting, and to all those who have a taste for poetical beauty, the manner of treating it will appear excellent. It is written in the style of the elegant Hammond, in the alternate rhyme, a measure which seems best adapted to elegy. The scene is supposed to lay in a convent, where a nun, who has already taken the veil, addresses another who is just entering into the same state. She describes, in a most pathetic manner, her own unhappy situation, and the cruelty of parents in forcing their children to take this irretrievable step; many of the lines are finely turned, and in the true spirit of poetry, as the reader will see by the following short quotation.

‘ Reflection sickens at the life-long tie,
Back-glancing mem’ry acts her busy part,
Its charms the world unfolds to Fancy’s eye,
And sheds allurements on the wishful heart.
Lo! Discord enters at the sacred porch,
Rage in her frown, and Terror on her crest:
Ev’n at the hallow’d lamps she lights her torch,
And holds it flaming to each virgin breast.’

The author afterwards describes, in charming numbers, the deceitful pomp and parade which the Romish superstition makes use of to decoy so many unhappy victims.

‘ The pealing organ’s animating sound,
The choral virgins’ captivating voice,
The blazing altar,’ &c.

This

This whole description, for the rest of which we refer our readers to the poem itself, is inimitably beautiful: and the nun's address to her father, in the conclusion, where she speaks of her approaching death, is to the last degree tender and affecting.

' Ah! when extended on th' untimely bier
To yonder vault this form shall be convey'd,
Thoul't not refuse to shed one grateful tear,
And breathe the *Requiem* to my fleeting shade.

With pious footstep join the sable train,
As thro' the lengthening isle they take their way:
A glimmering taper let thy hand sustain,
Thy soothing voice attune the funeral lay:

Behold the minister who lately gave
The sacred veil, in garb of mournful hue,
(More friendly office) bending o'er my grave,
And sprinkling my remains with hallow'd dew

As o'er the corse he strews the rattling dust,
'The sternest heart will raise Compassion's sigh:
Ev'n then no longer to his child unjust,
The tears may trickle from a father's eye.'

Upon the whole: This little poem is one of the prettiest of the kind we have seen, and if bound up in the same volume with Gray and Hammond, would do no dishonour to its elegiac brethren.

Art. 37. *The Nativity, a Poem. Being the First Book of the Messiah, a sacred Poem.* 4to. Pr. 2s. 6d. Coote.

Another sacred poem! dear good religious gentlemen, why must we so often repeat to you, that poetry and Christianity will never mingle properly together, for reasons which we have given more than once? We tell you, however, once again, even Milton failed in the attempt; why then will the author of the *Nativity*, who seems scarce to know how many feet make an heroic verse *, enter on so arduous a task? The piece before us contains a number of good and pious sentiments, which thrown

* As appears from the following verses:

' Horrid, tho' celestial! joy thro' out heav'n.'
' Know, this world's a garden; its keeper, man;
' Brighter shone than erst, as clouds from moon light.'
' God's fall'n fav'rites, who, tho' fall'n, still were dear.'

Such lame ducks as these waddle through almost every page of the poem.

into

into honest prose, might furnish out any young divine with a tolerable Christmas sermon, though, as a poem, it is altogether contemptible; as the following short quotation will abundantly testify.

‘ What, tho’ corruption did from Adam spring,
And all the soul’s primæval purity
Infected and defil’d; from Christ sprung grace,
Original impurity to cleanse,
And cleansing, rectify. In being *frail*,
To *Adam*, justly, we impute the cause;
But for *Damnation*, thine, not *Adam’s* guilt,
Incurs the punishment, and gives a hell.
Offended wrath, cease, therefore, to arraign,
As rigid or severe; for all is right,
However miscreants frown. If curs’d the root,
Must not the branches suffer in the curse?
Nor is the fruit exempt; for all terrestrial
Virtues, favour of their terrestrial hue,
Weak, vapid, spiritless, corrupt, impure;
Think not, ye sinners! then, the sentence harsh,
In punishing the whole, because two err’d;
Their error, Us; Themselves, they unclean made.
Know, this world’s a garden; its keeper, man;
And *Vice* the interdicted fruit confess’d:
Learn, therefore, thy first father’s fault to shun,
Tho’ tempted, stand; obey, and never die.’

What think you, gentle readers, of *terrestrial virtues savouring of terrestrial hue*! To *savour of a hue*, is just as good an expression as if we were to say, an ill-natured man *looked like the smell of four small-beer*; add to this the very unpoetical method which this gentleman frequently makes use of, of putting the adjective at the end of one line, and the substantive at the beginning of the other,

— — — ‘ for all terrestrial
Virtues’ — — — —

But this performance is already sunk into oblivion, and therefore we will say no more about it.

Art. 38. *The Temptation, a Poem. Being the Second Book of the Messiah, a sacred Poem.* 4to. Pr. 2s. 6d. Coote.

A second part of the same dull tune, by the same dull author, whom, as he seems to be an honest and well-meaning, though a miserable, poet, we would advise by all means to proceed no farther in this work, as it can do him no credit, and at the same time

time may be the means of turning the New Testament into ridicule, and prejudicing that cause which we believe he honestly means to serve.

Art. 39. *The Contest. A Poem.* 4to. Pr. 1s. 6d. Almon.

A very indifferent poem on a very indifferent subject, the late election of a high-steward in one of our universities; as the contest to which it alludes is now at an end, and the performance calculated merely for the meridian of Cambridge, our readers will readily excuse our giving them any quotations from it.

Art. 40. *An Address to the Members of the Senate of the University of Cambridge, &c.* 8vo. Pr. 1s. Britton.

A pamphlet of sixty pages on the same subject, which may now be transplanted from the senate-house at Cambridge to the temple of Cloacina.

Art. 41. *Clodius, a Poem. Addressed to C. Churchill, and the Writers in the Opposition.* By G. T. 4to. Pr. 1s. 6d. Nicoll.

Of all the poetical toad-stools that have sprung up in the hot-bed of party, this is one of the most contemptible, the verses being rather inferior to the bell-man's. The author tells us, that

' — Ch—ll's deeds run cross to what he writes.'
' For Ch—ll lately, in fair surplice clad,
The church's service in St. Marg'ret's read;
Then the next night to Venus' temple flew
With virgin nymph, in spite of marriage vow.'

Art. 42. *Extract of a Private Letter to a Critic.* Folio. Pr. 6d. Flexney.

This poem begins thus:

' Shou'd pufs suspect the mighty 'squire's approach,
(Don't laugh; the 'squire has Latin on his coach)
And listening quit not her precarious bed,
No wonder it be quickly bellow'd "DEAD."

If any gentleman will explain to us these first four lines, we will make him a present of the whole performance, which is equally harmonious, sensible, and clever throughout. If the author of it is engaged in any trade or profession to amuse him, we would advise him, by all means, to apply himself to it, and never think of writing verses again; because, to use his own words in the doughty piece before us,

' — 'tis as true as * ought Apollo said,
Genius alone can teach Apollo's trade.'

* This word *ought* to be spelt in another manner; and, for *ought* we know to the contrary, always is.



THE CRITICAL REVIEW.

For the Month of May, 1764.

ARTICLE I.

An Inquiry into the Human Mind, on the Principles of Common Sense:
By Thomas Reid, D. D. *Professor of Philosophy in King's Col-*
lege, Aberdeen. 8vo. Pr. 6s. in Boards. Millar.

THIS is a sensible, and, we think, candid, attempt to restore the intimate connection that ought to subsist between two very old acquaintances, we mean philosophy and common-sense. We wish that the ingenious author had attacked a more formidable performance than the *Treatise of Human Nature*, which was published in 1739, the conclusion of which Dr. Reid seems to think cannot be refuted without examining and destroying its principles. The doctor being a declared enemy to scepticism, entered into this disquisition, which opens a far larger vineyard for literary labour than what the above pamphlet affords. In short, he attacks the antient; and, among some great philosophers, the prevalent, hypothesis; 'That nothing is perceived but what is in the mind that perceives it: that we do not really perceive things that are external, but only certain images and pictures of them imprinted upon the mind, which are called *impressions* and *ideas*.' 'If this be true; continues the doctor, supposing certain impressions and ideas to exist presently in my mind, I cannot, from their existence, infer the existence of any-thing else; my impressions and ideas are the only existences of which I can have any knowledge or conception: and they are such fleeting and transitory beings, that they can have no existence at all, any longer than I am conscious of them. So that, upon this hypothesis, the whole universe about me, bodies and spirits, sun, moon, stars, and earth,

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friends and relations, all things without exception, which I imagined to have a permanent existence whether I thought of them or not, vanish at once.'

This author thinks that the above hypothesis is destructive of all philosophy, religion, virtue, and common-sense, however universally it has been received; and, without regard to this or any other hypothesis, he begins a new inquiry, which is built upon the properties of the five senses, and the operations of the human mind, which every man, with due attention, may discern within himself. The result of the inquiry, at first, was put into the form of academical prelections to his pupils. It was next submitted to the judgment of a private philosophical society, and it now ventures abroad.

This discussion is opened by an introduction which proposes for an object of study an anatomy of the mind, which the doctor thinks to be far more difficult than that of the body. He adopts Cicero's famous maxim, but without quoting it, That "the mind of man is his existence." *Mens cujusque is est quisque.* But he is of opinion that this study is confined in each man to his own mind; for though he may from outward signs, collect the operations of other minds, yet these signs are, for the most part, ambiguous, and must be interpreted by what he perceives within himself. Our author, after some very severe animadversions on the present modes of philosophy, proceeds as follows:

'It must therefore require great caution, and great application of mind, for a man that is grown up in all the prejudices of education, fashion, and philosophy, to unravel his notions and opinions, till he finds out the simple and original principles of his constitution, of which no account can be given but the will of our maker. This may be truly called an *analysis* of the human faculties; and till this is performed, it is in vain we expect any just system of the mind; that is, an enumeration of the original powers and laws of our constitution, and an explication from them of the various phænomena of human nature.'

'Success, in an inquiry of this kind, it is not in human power to command; but perhaps it is possible, by caution and humility, to avoid error and delusion. The labyrinth may be too intricate, and the thread too fine, to be traced through all its windings; but if we stop where we can trace it no farther, and secure the ground we have gained, there is no harm done; a quicker eye may in time trace it farther.'

We shall not here enquire into the propriety of this language in philosophical disquisitions; but we must be of opinion, that, if an analysis of the human mind is impracticable (which

we are afraid it is) and yet necessary for forming a just system of it, our author deviates a little from his own principle of common-sense, which seldom or never attempts a task which it cannot compass.

The doctor, in the third section of this introduction, examines the present state of this part of philosophy, and likewise the opinions of Descartes, Malebranche, and Locke. He attacks the latter for resolving that personal identity consists in consciousness. "That is, says he, if you are conscious that you did such a thing a twelve-month ago, this consciousness makes you to be the very person that did it. Now, consciousness of what is past can signify nothing else but the remembrance that I did it. So that Mr. Locke's principle must be, That identity consists in remembrance; and, consequently, a man must lose his personal identity with regard to every-thing he forgets."

We own that we are by no means satisfied with this reasoning, nor do we see how it can affect that of Mr. Locke. The latter says that identity consists in consciousness: the doctor seems to think this is absurd; for, says he, if this principle is true, identity must consist in remembrance. But is not all remembrance consciousness? Undoubtedly it is; nor, indeed, can consciousness exist in any other manner but during the very punctum, or *επωχην*, as the Greeks call it, of thinking. As to a man's losing his personal identity, with regard to every-thing he forgets, he certainly does, while he forgets it; but then it is recoverable again by memory, and the very operation that recovers it, is the effect of consciousness. The doctor then ridicules the attempts made by Descartes, Malebranche, and Locke, to prove the existence of a material world, as if common-sense did not prove it, without having recourse to their philosophical reasoning, which he thinks is extremely defective and unsatisfactory on that head. "Let my soul, says the doctor, live with common-sense!"

Our author, in the fourth section of his introduction, attempts to apologize for his coarse treatment of those great men, who, he thinks, led mankind into the road of experience and accurate reflection, cleared the way for new discoveries, and argued with a distinctness and perspicuity unknown before their time. But he demolishes all the merit he might have claimed from this apology, by charging them with presuming to bring common-sense to the bar of philosophy, which is her offspring; and ought to be her hand-maid; and he accuses them of having made a separation between them, to the great prejudice of both. He then spends some sections in examining the sceptical systems adopted by bishop Berkley, and the author of the *Treatise upon Human Nature*, whom he uses with some severity; and at last he is of

opinion, that the system of all the philosophers and writers he has mentioned, terminate in scepticism. 'If, therefore, continues he, a man find himself intangled in these metaphysical toils, and can find no other way to escape, let him bravely cut the knot which he cannot loose, curse metaphysic, and dissuade every man from meddling with it. For if I have been led into bogs and quagmires by following an *ignis fatuus*, what can I do better than to warn others to beware of it? If philosophy contradicts herself, befools her votaries, and deprives them of every object worthy to be pursued or enjoyed, let her be sent back to the infernal regions, from which she must have had her original.'

'But is it absolutely certain that this fair lady is of the party? Is it not possible she may have been mis-represented? Have not men of genius in former ages often made their own dreams to pass for her oracles? Ought she then to be condemned without any farther hearing? This would be unreasonable. I have found her in all other matters an agreeable companion, a faithful counsellor, a friend to common-sense, and to the happiness of mankind. This justly intitles her to my correspondence and confidence, till I find infallible proofs of her infidelity.'

The doctor thinks that philosophy may be vindicated by entering upon an analysis of the human faculties, in which the five external senses are to be first considered. Of those senses he gives the preference not to the noblest or most useful, but to the most simple, because it is the least fallible in the discernment of objects; and he ranges the senses in the following order, viz. Smelling, tasting, hearing, touch, and seeing. It would be doing the doctor injustice to pretend to follow him through the mazes of reasoning which this analysis contains, being precluded from such an attempt by the bounds allotted to this undertaking; but he is welcome to what justice we can do him. In treating of smelling, he describes the medium and organ of that sense, and considers it abstractly. He then introduces sensation and remembrance, as being natural principles of belief, and accurately distinguishes it from the remembrance and imagination of it. He establishes the two former as original principles of belief, but excludes the latter, because it is relatively or simply by itself. He then maintains that judgement and belief may precede this simple apprehension. He thinks that the belief or knowledge which accompanies sensation and memory, cannot be defined; and, if we understand him rightly, the spirit of defining belief has been of great disservice to true philosophy. He concludes that the belief of the present existence of our sensation, and the past existence of what we remember, is as much

a part

a part of the human constitution as the belief that two and two make four. After apologizing for metaphysical absurdities (which he does not pretend to account for) he considers that of maintaining, that there may be a sensation without a sentient, which, he says, is a consequence of the theory of ideas. He maintains that the human constitution suggests to us the conception and belief of a sentient being or mind, and that comparing the related ideas does not always beget the notion of relations. He then examines how the smell of bodies is connected in the imagination with sensation, and resolves the notion of this, as well as all other natural virtues or causes, into a principle in human nature. The conclusion of this analysis of smell is as follows :

‘ The relation which the sensation of smell bears to the memory and imagination of it, and to a mind or subject, is common to all our sensations, and indeed to all the operations of the mind: the relation it bears to the will, is common to it with all the powers of understanding : and the relation it bears to that quality or virtue of bodies which it indicates, is common to it with the sensations of taste, hearing, colour, heat, and cold: so that what hath been said of this sense, may easily be applied to several of our senses, and to other operations of the mind ; and this, I hope, will apologize for our insisting so long upon it.’

From the last quotation the reader may perceive that a great deal of what our author has said concerning smell is applicable to taste, and therefore he is very short in his analysis of that sense, which contains a thousand different modifications. His chapter upon hearing is curious, and more intelligible than many other parts of his work. He shews that the place and distance of sounds, which, like smell and tastes, are infinitely various, may be learned by custom, without reasoning ; and he very accurately distinguishes between artificial language, which consists of artificial signs, and natural language, which consists of natural signs. Here we think the doctor is a little unfortunate in his terms : for, in the language of common-sense (for which he is a professed advocate) signs are the objects of seeing and not of hearing ; nor do we think that it can, with any propriety, be said, that we converse with a blind man by signs. We conceive, therefore, that the doctor would have been more clear on this head, if, instead of the word signs, he had introduced that of expressions, for this reason, that every sign is an expression, but every expression is not a sign, at least in the common acceptation of words. On this subject of hearing our author affects to lament the substitution of artificial instead of natural language.

‘Artificial signs, says he, signify, but they do not express; they speak to the understanding, as algebraical characters may do, but the passions, the affections, and the will, hear them not: these continue dormant and inactive, till we speak to them in the language of nature, to which they are all attention and obedience.’

When our author talks in this manner, he puts us in mind of the sophist, who declaimed so learnedly in praise of ignorance, that Muretus said, he hated learning all the time he was speaking. The above is by no means the language of common-sense; and the doctor upon the same principle might have declaimed against all the improvements that have been made in medicine since Esculapius travelled about with his dog and his goat, the one to serve as a surgeon for all outward ailments, and the other as a physician for all inward ones. ‘The perfection, says our author, of all artificial language, is surely the corruption of the natural.’ We should have been glad if he had given us some specimens of this natural language (for we put no kind of faith in the translations of the French missionaries from the speeches of the Hurons, Iroquois, Tsonnonthouans, and their other savages); and we are afraid that his doctrine on this head cannot be admitted, without destroying his own fundamental principle of common-sense; for it will be found that if an Algonquin is more eloquent than a Tully, a buffalo must be more so than an Algonquin. ‘Abolish, says our author, the use of articulate sounds and writing among mankind for a century, and every man would be a painter, an actor, and an orator.’ Now it is agreed that the Esquimaux of America, and the negroes of Africa, have among them no writing, and, indeed, according to the best authorities, no sounds that can be called articulate; yet we never heard of a painter or orator among them: so that it shocks one’s common-sense to agree with the doctor’s reasoning in this particular.

Our author then enquires into the sensations arising from heat and cold, hardness and softness. He enters upon a discussion of natural signs, extension, the existence of a material world, and he destroys the systems of philosophers concerning the senses. He says, that Aristotle himself did not properly distinguish sensations, which can have no existence but when they are felt from the things suggested by them; and that all philosophers who have written systems about our senses and their objects, have split on the same rock; and that even Berkeley, the most acute of them, argues from an hypothesis against fact, and the common-sense of mankind; in short, that it is ridiculous to discard a material world, or to offer up common-sense as a sacrifice to metaphysics. All that our author says on those

those subjects may be very fine, and is very philosophical ; but we cannot think that he has proved more than the clown did, when, by moving his body, he confuted the philosopher's arguments against motion.

The doctor then proceeds to his analysis of seeing, which employs one half of his work. After a copious declamation on the excellence and dignities of this faculty, he concludes with telling us, that ' seeing is looked upon, not only as more noble than the other senses, but as having something in it of a nature superior to sensation. The evidence of reason is called *seeing*, not *feeling*, *smelling*, or *tasting*.' Here we are afraid the doctor will be found deficient not only in common-sense but common language, which expressly gives the preference to feeling. For instance, I *feel* the force of an argument; I *feel* the beauties of Shakespeare; I *feel* the agonies of that mother, in the massacre of the innocents: all of them much higher compliments to eloquence, poetry, and painting, than the application of the word *see* would infer.

The doctor then proceeds to account for the reason why sight discovers almost nothing which the blind may not comprehend, and he brings the late Dr. Saunderson of Cambridge as an illustrious and well-known example of this proposition. Our author approves of bishop Berkley's observation, " That the visible appearance of objects is a kind of language used by nature, to inform us of their distance, magnitude, and figure." If we are not mistaken, the bishop's argument upon this head is, that there is such a disproportion between the magnitude of the *retina* of the eye, and that of a large body, whether near or at a distance, that the contact of rays between them must be in a straight direction, which takes from the eye all power of judging of distance; so that, were it not for this invention, as we may call it, of the Deity, (for we do not remember that the bishop makes use of the word nature) the eye could be no judge of distance. Without entering upon the doctrine of acute or obtuse angles, formed by the visual orb, which indicate the distance between it and the object, we will venture to say, that the bishop's reasoning on this point is very uncommon; nor did we expect to find it adopted by a professed advocate for common-sense.

Our author then enters upon a series of optical disquisitions; and, among other things, he proves, that colour is a quality of bodies, and not a sensation of the mind. After proving this proposition, he infers, that its opposite is a paradox, which, tho' it has been esteemed as a great discovery, when examined to the bottom is nothing else but an abuse of words; and he

next infers, 'That none of our sensations are the resemblances of any of the qualities of bodies.' In establishing those two conclusions the doctor has certainly aimed a deadly blow at abstracted and metaphysical reasoning, and the fashionable doctrine of ideas. He next treats of visible figure and extension, and the geometry of figures, and the parallel motion of the eyes; in all which he shews himself a very able reasoner, as indeed he does in all the optical propositions he lays down; and we cannot help thinking that his adhering a little more closely to his professed principle of common sense, would have shortened his labour, though perhaps it might have abridged the pleasure of his very philosophical, anatomical, optical, mathematical, and physical readers. His spending a vast number of pages of his work upon the hypothesis of squinting, and upon single and double vision, might, perhaps, have been dispensed with by readers who want to establish philosophy upon common-sense, as well as the great pains he has taken in confuting the theories of other philosophers and writers who have treated of vision. His last section on this subject treats 'of the analogy between perception and the credit we give to human testimony.' This section is well worth the perusal of every friend to common-sense, though we think, in some things, the author reasons too much upon social habits, with which he seems not to have been sufficiently acquainted. The conclusion of his work contains 'reflections upon the opinions of philosophers on the subject of the human mind,' and he ends with the following very modest apology.

'I intended to have examined more particularly and fully this doctrine of the existence of ideas or images of things in the mind; and likewise another doctrine, which is founded upon it, to wit, That judgment or belief is nothing but a perception of the agreement or disagreement of our ideas; but having already shown, through the course of this inquiry, that the operations of the mind which we have examined, give no countenance to either of these doctrines, and in many things contradict them, I have thought it proper to drop this part of my design. It may be executed with more advantage, if it is at all necessary, after inquiring into some other powers of the human understanding.

'Although we have examined only the five senses, and the principles of the human mind which are employed about them, or such as have fallen in our way in the course of this examination; we shall leave the farther prosecution of this inquiry to future deliberation. The powers of memory, of imagination, of taste, of reasoning, of moral perception, the will, the passions, the affections, and all the active powers of the soul, present a vast and boundless field of philosophical disquisition; which

which the author of this inquiry is far from thinking himself able to survey with accuracy. Many authors of ingenuity, ancient and modern, have made excursions into this vast territory, and have communicated useful observations: but there is reason to believe, that those who have pretended to give us a map of the whole, have satisfied themselves with a very inaccurate and incomplete survey. If Galileo had attempted a complete system of natural philosophy, he had, probably, done little service to mankind: but by confining himself to what was within his comprehension, he laid the foundation of a system of knowledge, which rises by degrees, and does honour to the human understanding. Newton, building upon this foundation, and in like manner confining his inquiries to the law of gravitation and the properties of light, performed wonders. If he had attempted a great deal more, he had done a great deal less, and perhaps nothing at all. Ambitious of following such great examples, with unequal steps, alas! and unequal force, we have attempted an inquiry only into one little corner of the human mind; that corner which seems to be most exposed to vulgar observation, and to be most easily comprehended; and yet, if we have delineated it justly, it must be acknowledged, that the accounts heretofore given of it, were very lame, and wide of the truth.

That we may conclude in our turn, we sincerely think that Dr. Reid has succeeded, upon the whole, in his design, in founding philosophy on the principles of common-sense; and that he has foiled the advocates for metaphysical and ideal reasoning at their own weapons, and by confuting scepticism, has at least laid a foundation for rational, religious, philosophy, without having recourse to that kind of reasoning upon which we cannot reason, and in which a man may be a complete master without being either wiser or better, without having his intellects improved, or his morals amended. Don Quixote himself was a most excellent ideal philosopher; but when he began to explain to Sancho, in a learned discourse, that it was owing to the obtuseness of the instrument with which the blows were laid on, that he was not cut instead of being bruised; Z-----ds, master, interrupts the squire, what signifies all that stuff to me, while I feel myself damnably mauled. Can you give me any-thing that will cure me?

Upon the whole; if this article should be thought by some of our readers to want precision, it is owing to the nature of the inquiry which we review, and which, being only a *tentamen*, or essay, towards opening a rational system of philosophy, which could not be done without demolishing the sceptical systems; the doctor has contented himself with doing that, and has left it to his reader to form what inference he pleases.

ART. II. *The Semi-Virgilian Husbandry, deduced from various Experiments: or, An Essay towards a New Course of National Farming, formed from the Defects, Losses, and Disappointments, of the Old and New Husbandry, and put on the true Bias of Nature, in the Production of Vegetables, and in the Power of every Ploughman, with his own Ploughs, &c. to execute. With the Philosophy of Agriculture. Exhibiting, at large, The Nutritive Principles derived from the Atmosphere, in a Rotation of Nature, from their being exhaled, to their Descent into the Pores of the Soil, when duly prepared, for the Purposes of Vegetables. By Mr. Randall, some Time since Master of the Academy at Heath, near Wakefield, Yorkshire. 8vo. Pr. 6s. Law.*

WE have, with great attention, read Mr. Randall's work; we thank him for the valuable present he has made to the public, and recommend the reading of it to such as are fond of philosophical researches, and would wish to see the British agriculture flourish in a more improved state.

Our author seems to search deeper into the secrets of nature, and the causes of vegetation, than most who have preceded him. The arguments he makes use of to convince his readers are founded on reason and probability, and not a few of them are illustrated and explained by a variety of experiments, which he has himself, at different times, made.

Mr. Randall, by way of apology for any seeming omission either in point of method or expression, observes in his preface, that this treatise was written about eight years ago, and sent to the publisher of an evening-paper, in order to be communicated from time to time, through that channel, to the public, for the benefit of such gentlemen as are desirous of improving agriculture. A few sheets were in this manner published, without the author's name; which meeting with approbation from some who were judges of the subject, the bookseller was induced to treat with the author for the whole copy, in order to its being printed in the present form.

Before our author enters on a description of the Semi-Virgilian, he enters on a long train of reasonings, often from facts, on the principles and causes of vegetation, &c. being, as he says, intended, by way of contrast, to shew his readers the defects in conducting agriculture on the principles and practice of both the old and new husbandry. This gentleman writes not from theory, having experienced all the three forms; and he recommends the Semi-Virgilian method in preference to the other two, on account of the great facility in executing it, and because it is of such a nature, as to be in the power of every ploughman

to put it in practice, without being either plagued or puzzled with difficulties in the instruments, a capital objection to the new method recommended by Mr. Tull.

Mr. Randall, through the whole course of this work, seems to declare it as his opinion, that, by the Semi-Virgilian method, successive good crops of wheat, turneps, barley, &c. may be raised without the assistance of dung, which he thinks does almost as much harm to the land, by the amazing number of seeds of weeds it brings in with it, as it does good by its enriching qualities. He depends entirely on proper tillage for reducing in size the larger particles of earth or mould, in order to fit them for giving forth all their nourishing qualities to the plants which stand in need of their assistance; and we agree with him entirely in his opinion, that such plants are the sweetest and most wholesome which grow on a fresh undunged loam.

We could wish, for the sake of his practical readers, who cannot be supposed to understand philosophical reasonings, that this ingenious writer had laid down, in a plain, simple, and unadorned narrative, the methods of practice he would wish to recommend: we are sensible these methods are to be found interspersed throughout the work; but had this part been detached from the argumentative theory, which the plain farmer will never be brought to relish, the work before us would have been more extensively useful, and the ends of the author, perhaps, much sooner completed. As it now stands, we rather think it calculated to form a taste in our gentry for such commendable studies, than to influence the incurious practical farmer to lay aside his absurd, though old, methods of husbandry.

This we mention as an objection to the form of this work; but it may not be amiss to let the author say a few words for himself on this head. He observes, that, 'If the reader should think some philosophical principles, or some circumstances relating to the sun, &c. might have been omitted; he will be pleased to consider, that though an author is sometimes too redundant, in bringing in his materials from so vast a circuit of nature; yet this is no disadvantage to the subject, when this redundancy is compared with a scarcity of principles, in making out the propositions.' As a farther apology for the seemingly abstruse parts of this treatise, we shall insert the following paragraph from the preface, after which we shall proceed to give our readers as good an idea of what kind of entertainment and instruction he may expect to find in the volume now before us.

'The

' The parts of knowledge for a gentleman, who would understand this treatise, are, the philosophy of earth (mould) in general, the nutritive principles which promote vegetation, the philosophy of the atmosphere, and how the celestial influences affect the soil. These principles in general are here premised, under the title of a *Preface*; and elsewhere repeated, when necessary, in order to give the reader enlarged thoughts of what may be connected with the theory of agriculture, and necessary to establish the new husbandry we would introduce into the world; and the remainder of the principles will be found in Chapter I. which, with the Introduction, was dismembered from the Preface, for reasons no ways necessary to be mentioned, but will be rather a convenience to the reader than a disadvantage.'

In the introductory part of this work, which begins in this preface, our author gives an idea of the constitution of the globe of the earth, in order properly to distinguish in the mass, that mould which is so generally essential to vegetation. To illustrate and explain the principles here laid down, he forms in idea an experiment tending to shew specific gravity, that some conception may be formed of the general subsidence and final causes, at the creation of the globe of the earth, for the purposes of vegetation; hence he accounts for our enjoying the strata of moulds, instead of having the heavier fluids diffused over the face of the globe. This idea is prettily imagined, and conveys to the mind of the thinking reader all the author would wish. Next follows an enquiry into the nature of mould, as divided into stiff loam, and light, with all the intermediate classes: he then descants on their various qualities, and informs his reader why one sort is deemed more proper for vegetation than another, concluding this introductory part of the preface with a very encouraging, though true, remark, that all classes of soils are proper for vegetation, or may be made so by man's industry and skill.

The introduction, properly so called, is but short. In this our author gives it as his opinion, that the philosophical part of agriculture can never rise as a science, but by imitating natural philosophy, in making experiments; observing, that the chief and practicable desiderata in husbandry are now as much wanting as in any dark age of the earlier periods of the world. Perhaps this is rather too refined reasoning, as it is evident, that though agriculture in Britain is far from being in a state of perfection, yet, in a comparative sense, whether respecting former ages, or our neighbours, it is in a state of improvement.

Mr.

Mr. Randall, in his essay, on which we are now about to enter, sets out with considering the general nature of the atmosphere, as consisting of various principles of consequence in the growth of plants. The vapours derived from the atmosphere are, he observes, raised from the surface of the earth for the purposes of vegetation; and the air itself is of consequence in the production of vegetables, as without it, and the balance being on all parts preserved, they could not live. The next observation that occurs, is that clots are washed away, as the expression is, to a lesser size, in rainy weather, by the principle of repulsion, or fermentation, and that the only agents in nature that render a soil clotty or fine, are the expansive and contractive principles; hence our author deduces a train of reasoning, explaining in what manner these opposite principles operate. He then describes the effect a frost and thaw have upon a soil, giving his readers the philosophy of those principles, with their use in vegetation. The damage resulting from treading the ground when it is not in order, is next at large set forth; and it is from uncontrovertible arguments proved to be a very destructive practice, though, through negligence, it is a matter too little attended to. Our author, after having proceeded so far in laying down his principles, observes, that no seed should be sown till the ground is intirely divested of destructive weeds; and to inforce this practice, he recommends an effectual method, easily executed. This useful writer then lays down the philosophy of burying weeds; observing, that no intestine motion or fermentation can ensue, unless the ground is replete with vegetable principles. Letting in the scorching heat of the sun, in preparing the soil, burns up the embryos of the weeds, and destroys the radical moisture of such of their seeds as lie concealed; and this action of the sun is most considerable in the destruction of weeds in ridge-work, especially in double spitting. Mr. Randall recommends, with great reason, that in the preparation of land, it should be made very fine, in order to give all the weeds an opportunity of growing, that will then appear, as by this means they may, by the subsequent ploughings, be the more easily destroyed before their feeding.

As introductory to the knowledge of his Semi-Virgilian system, our author next observes, that a worn-out soil, provided it is naturally good, may, by ploughing only, be made to produce an excellent crop of wheat; and then proceeds to point out the defects and inconveniencies of the old husbandry, to which he applies some remedies. As an encouragement to the farmer, he will here find what he would scarcely think credible, that a stiff soil, properly prepared, and absolutely clear of weeds,

may

may, in a moderate season, without dung, produce forty-eight bushels of wheat per acre; and the reason assigned is, that dung is commonly replete with weeds, which rob the crop of one-fourth part of the produce, even after an excellent fallow. What will still more surprise our farmer is to be informed, that the same principles for pushing on the business of vegetation are found in virgin mould, as in rotten dung. In exposing the defects of the old husbandry, our experienced author proceeds to observe, that when mould is reduced to a *caput mortuum*, or divested of the nutritive or chemical principles it contained, it will not give motion to plants; so by cropping ground several successive years, the matrices are over-strained, and the tone of the earth some way or other secretly injured. These are some of the defects of the old husbandry, yet are farmers so infatuated to custom, and attached to old habits, that, rather than depart from their invariable practice of sowing wheat seed on their fallows, let them be ever so full of weeds, they will suffer their families to be ruined.

We now come to the part of this useful work, in which the conveniencies and advantages, difficulties and dangers, of the new husbandry are particularly pointed out, and the mixed, or Semi-Virgilian husbandry introduced, being compounded of the old and new forms. We are very sensible that the complicated forms of practice in the new husbandry are a great obstacle to its progress; if, therefore, sowing the seed by hand, instead of drilling it in, will answer the same and better ends, it is certainly most to be recommended, being a method that ploughmen will much sooner be brought to practise; and we are as well convinced that plants raised on fresh undunged land enjoy a genuine purity, and do not give to the flesh of cattle, milk, &c. any disagreeable taste or quality.

Our author next particularizes several very material advantages attendant on the method of practice he would recommend; as that the Semi-Virgilian, or mixed husbandry, may be capable of producing double the crops of the old practice of cultivation; that the ground in the mixed husbandry keeps improving without dung, and in the old forms degenerating, though the dunghill be perpetually applied; and that the quantity of corn which duly prepared soils will bring forth, is really amazing, considering how well contented farmers are with their crops. Mr. Randall is, with sufficient reason on his side, a great advocate for the total destruction of weeds, which, he observes, is not effected by ploughing the ground, making it fine by midsummer, and sowing turnep-seed; other measures are to be taken, which he lays down in a very distinct manner. We then find such parts of the old husbandry set forth, which ought to be retained,

ed, as not being capable of improvement in the manner of sowing the seed, and that the seeds of vegetables grown for sale will be brought to a surprizing size, and turn out to much more profit by the new than by the old husbandry. This last matter is, indeed, well worth attention, as is also what our author next asserts, that by substituting the Semi-Virgilian husbandry, the drill and horse-hough principles are preserved, without the necessity of drill machines to sow the corn. In setting forth the disadvantages attendant on bad ploughing, he says, that the owner of the land would be frightened could the soil be divested all at once of its loose stratum; thence he concludes that the whole success in agriculture depends on cutting the ground true at bottom, as low as the plough reaches, and making the soil fine. It is certain that the effect of the expansive and contractive principles in nature is retarding and accelerating the motions in vegetation, and that the tubular interstices of the fibres, being thicker nearer the plants, the greater quantity of nutritive fluids will be conveyed to the vegetables, there being no truth in mathematics more certain, than that the finer land is made, the more it will produce; yet are there some rational objections to this doctrine in the work before us; for though to reduce the soil indiscriminately is to promote vegetation in perfection, yet the produce will be plenty of weeds and some corn together. The next point debated, somewhat at large, is the reason why farmers have agreed to plant their ground every year with different grain. Our author thinks there is no foundation for such practice, at least that the reasons alledged by the farmers and gardeners are futile and vague, being contradicted by undoubted facts in the practice of the new husbandry. Notice is then taken of the proportion of loss to the owner and to the nation, when arable land in general lies in open fields; and this ingenious writer thinks, that the present practice of inclosing open fields, and raising the rent, is a benefit to the landlord, but not so much to the public or the tenant, unless agriculture is put upon a better footing.

We now come to a very important part of this work, which is the Semi-Virgilian husbandry, applied to the culture of cabages for the nourishment of oxen, cows, and sheep. Our author strongly recommends this culture, and dedicates many pages to illustrate the arguments he makes use of on the occasion. To insert the whole of what is said on this subject, would take up much more room than the nature of our publication will permit; but we are sensible our readers will be far from being displeased with our laying before them the great advantages which result from the use of this plant for feeding cattle.

Any gentleman, who makes the experiment, may expect a very great return for all his care, in seeing these directions carried into execution, if the summer has proved suitable to the cabbages, and the seed of the right sort; and he may easily conceive, that the soil, by the preceding year's fallow, and the two winters, and this year's operations, is pretty well divested of those enemies, the weeds, and in a fine condition to receive barley seed into it, after the cabbages are disposed of. We have said before, that the number of cabbages on an acre is 6970, if they have all stood to maturity, and to which the skill of the gardener may contribute in chusing the plants; and as they will grow to a large size, if we allow an ox twelve cabbages per day, they will serve six oxen three months; and this is by much over-straining the point, to proportion so many cabbages to each beast, per day, if the season and management have been suitable. The oxen will grow very fat from such food; and though we have given it to many cows, for a long time together, there never was the least disagreeable taste, either in the milk or butter: on the contrary, the milk is rather richer and sweeter, for it is most delightful food to those creatures; and they, like oxen, are exceeding greedy of it. Sheep will grow surprisingly fat on them; and we never could find that there was any thing disagreeable in the mutton: and as they are also fond of this sort of food, they improve in their flesh very fast: there perhaps is no vegetable which will raise lean sheep, of the largest breed, sooner than cabbages. And as they come in, or will stand on the ground, some part of winter, they are of the greatest consequence to sheep, oxen, and cows.

Our author then proceeds to give a detail of several methods in which the cabbages should be sown and planted, and how they are to be managed, whilst on the land; concluding with directions relative to the method of using them, which we shall extract, as it shews the profit attending this culture.

The cabbages are to be cut in the usual practice of gardeners, and given to the beasts, either under cover, or carried to them in the grass ground, when any of the cabbages begin to decay, and will keep no longer. Of this ripeness there is great variety, some being able to stand a much longer time than others; but it is much to the profit of the owner to have them continue on the soil as long as possible, to be food for oxen, cows, and sheep, far into the beginning of winter, of which the Scotch cabbages are frequently capable, by the manner of the Semi-Virgilian culture of them, in disturbing their fibres alternately, as already described. In a fine growing season, the cabbages will grow to an enormous size, by the rules laid down according to the first method; but if we run them at
three

three quarters of a stone a-piece, one with another, upon a medium; and allow each ox to eat nine stone a day, which is twelve cabbages; then six oxen will live three months upon one acre of them; which is in the proportion of three times more benefit than can be expected from an acre of the best Virgilian crop of turneps, as was mentioned before; that is, one acre of cabbages will feed as many oxen three months, as three acres of the best Virgilian turneps, supposing one acre of the latter will be sufficient, during that time, for two oxen.

One of the methods our author recommends is to plant cabbages and turneps in alternate rows, which he represents as more profitable than planting the whole land with cabbages only; observing that 'by the positions, in the second method of growing cabbages, they are to be a crop equal to the first method, though only half the number of plants; therefore, from those premises, six of the former must stand instead of twelve of the latter, in a fine growing season, and with exquisite management. Also, by the positions, in growing turneps between the cabbages, the former is to be, at least, equal to a very good crop of Virgilian turneps, that is, to feed two oxen, of which the Semi-Virgilian cabbage crop of turneps may be capable: for allowing each turnep six feet of ground, there will be 7260 turneps on an acre; and putting them at one quarter of a stone apiece, in a fine season, with exquisite management they will feed two oxen three months, allowing each nine stone of turneps a day; but the probability lies in their doing much more, upon several accounts, though we put them at two oxen only, for the sake of being below the value of the turnep crop. Hence, then, the probability in the cabbage and turnep crop consists in feeding eight oxen from one acre; which is four times more benefit than one acre of the best Virgilian crop of turneps can produce by that general culture.'

In the appendix to this work is a description of several new instruments of husbandry, which do not, however, belong to the treatise (the skeleton single horse-hough excepted) being only mentioned for gentlemen's private use. The first of these is the spikey roller, of great use on many occasions, as in making the fallows for the reception of the seed, in burying the seed and throwing fine mould into the holes, after the harrows have done their office in the common way, and instead of ploughing the swarth, to lay it down to more advantage, the spikey roller, by bruising the ground, may produce the same effect. The skeleton single horse-hough is to clear the weeds from intervals where plants are set in form of the new husbandry, and the skeleton double horse-hough destroys weeds in the wide intervals, when there is not leisure to use the foot-plough. The double plough is of great consequence to earth up plants that

have intervals three feet wide, and another double plough our author describes, of great use in making fine fallows, and the double lifting plough follows last, and double spits the ground, raising the earth upon the single ridges, to imitate the garden culture, in deepening and fining the soil.

We have not the least doubt but that a perfect idea may be formed of the merit and importance of this work by what has been already said. It contains a great number of very useful observations, the more to be depended on as they are almost all the result of the author's experience. We could wish, indeed, the pages had been less crowded with philosophical definitions and reasonings; for though we see the necessity of this method, from the infancy of the science, yet are we sensible that it will be a great obstacle to this work's being so universally read as it merits. Farmers are in general best satisfied with what takes them least time to learn, their ideas are simple and uncompounded, and if they have the ability, they mostly want the inclination to trace effects up to their causes; if they see the immediate effect of a mediate operation and approve of it, its primary cause they leave to be investigated by others who have more leisure. We can, after all, venture to pronounce, that the rational part of our country gentlemen will readily give this book a place in their libraries; but we must caution them not to read it merely as matter of entertainment: it is not to be run over in a cursory manner, as we would do a modern romance; on the contrary, to reap any considerable benefit from the many useful maxims it contains, it must be leisurely read, with a diligent attention.

ART. III. *The Works in Verse and Prose of William Shenstone, Esq. most of which were never before printed. In Two Volumes, with Decorations.* 8vo. Pr. 12s. Doddsley.

- ‘**M**R. Shenstone was the eldest son of a plain uneducated country gentleman in Shropshire, who farmed his own estate. The father, sensible of his son's extraordinary capacity, resolved to give him a learned education, and sent him a commoner to Pembroke College in Oxford, designing him for the church: but though he had the most awful notions of the wisdom, power, and goodness of God, he never could be persuaded to enter into orders. In his private opinions he adhered to no particular sect, and hated all religious disputes. But whatever were his own sentiments, he always shewed great tenderness to those who differed from him. Tenderness, indeed, in every sense of the word, was his peculiar characteristic; his friends, domestics,

tics, his poor neighbours, all daily experienced his benevolent turn of mind. Indeed, this virtue in him was often carried to such excess, that it sometimes bordered upon weakness: yet if he was convinced that any of those ranked amongst the number of his friends, had treated him ungenerously, he was not easily reconciled. He used a maxim, however, on such occasions, which is worthy of being observed and imitated; "I never (said he) will be a revengeful enemy; but I cannot, it is not in my nature, to be half a friend." He was in his temper quite unsuspecting; but if suspicion was once awakened in him, it was not laid asleep again without difficulty.

He was no œconomist; the generosity of his temper prevented him from paying a proper regard to the use of money: he exceeded therefore the bounds of his paternal fortune, which before he died was considerably encumbered. But when one recollects the perfect paradise he had raised around him, the hospitality with which he lived, his great indulgence to his servants, his charities to the indigent, and all done with an estate not more than three hundred pounds a year, one should rather be led to wonder that he left any thing behind him, than to blame his want of œconomy. He left however more than sufficient to pay all his debts; and by his will appropriated his whole estate for that purpose.

It was perhaps from some considerations on the narrowness of his fortune, that he forbore to marry; for he was no enemy to wedlock, had a high opinion of many among the fair sex, was fond of their society, and no stranger to the tenderest impressions. One, which he received in his youth, was with difficulty surmounted. The lady was the subject of that sweet pastoral, in four parts, which has been so universally admired; and which, one would have thought, must have subdued the loftiest heart, and softened the most obdurate.

His person, as to height, was above the middle stature, but largely and rather inelegantly formed: his face seemed plain till you conversed with him, and then it grew very pleasing. In his dress he was negligent, even to a fault; though when young, at the university, he was accounted a beau. He wore his own hair, which was quite grey very early, in a particular manner; not from any affectation of singularity, but from a maxim he had laid down, that without a too slavish regard to fashion, every one should dress in a manner most suitable to his own person and figure. In short, his faults were only little blemishes, thrown in by nature, as it were on purpose to prevent him from rising too much above that level of imperfection allotted to humanity.

To this account of Mr. Shenstone, which we have extracted from the preface to his works, Mr. Doddsley (his editor) has subjoined a character of his writings, which evidently carries with it the marks of partial friendship, attributing a much larger share of merit to Mr. Shenstone as an author, than he is really possessed of ; for, though we shall readily allow, with this good-natured publisher, that there is an amiable elegance and simplicity in many of the poems, we cannot find that great genius and sublimity which Mr. Doddsley ascribes to them. The first volume consists of elegies (of which there are twenty-six) odes, songs, and ballads, levities, or pieces of humour, and moral pieces. The elegies and odes are most of them pleasing ; the songs and ballads very indifferent. What the author has thought proper to call levities, or pieces of humour, have, in our opinion, no humour in them. Though Mr. Doddsley says they are excellent *Jeux d'Esprit*, to us they appear vulgar, coarse, and indelicate. The moral pieces have nothing in them very striking or remarkable, and might, perhaps, better have been omitted : we must, however, except the concluding poem of the School-mistress, a piece universally and deservedly admired, and which is, to say the truth, fairly worth the whole collection. After the great and merited applause which Mr. Shenstone met with on account of this little imitation of Spenser, we are surprised to find nothing of the same nature occurring thro' all his works. The elegies and odes being, as we before observed, the best part of the poetical volume, we will give our readers an extract or two from them.

In the eleventh elegy, where the author complains how soon the pleasing novelty of life is over, we meet with the following lines, which are, to the last degree, elegant and picturesque.

‘ O youth ! enchanting stage, profusely blest !

Bliss ev’n obtrusive courts the frolic mind ;
Of health neglectful, yet by health carest ;
Careless of favour, yet secure to find.

Then glows the breast, as op’ning roses fair ;
More free, more vivid than the linnet’s wing ;
Honest as light, transparent ev’n as air,
Tender as buds, and lavish as the spring.

Not all the force of manhood’s active might,
Not all the craft to subtle age assign’d,
Not science shall extort that dear delight,
Which gay delusion gave the tender mind.

Adieu soft raptures ! transports void of care !
Parent of raptures, dear deceit, adieu !
And you, her daughters, pining with despair,
Why, why so soon her fleeting steps pursue !

Tedious

Tedious again to curse the drizzling day!
 Again to trace the wint'ry tracts of snow!
 Or, sooth'd by vernal airs, again survey
 The self-same hawthorns bud, and cowslips blow!
 O life! how soon of ev'ry bliss forlorn!
 We start false joys, and urge the devious race:
 A tender prey; that cheers our youthful morn,
 Then sinks untimely, and defrauds the chase.'

In the fourteenth elegy the author declines an invitation to visit foreign countries, and takes occasion to intimate the advantages of his own: the following compliment to Britain is well turned, and extremely poetical.

'I covet not the pride of foreign looms:
 In search of foreign modes I scorn to rove;
 Nor, for the worthless bird of brighter plumes,
 Wou'd change the meanest warbler of my grove,

No distant clime shall servile airs impart,
 Or form these limbs with pliant ease to play;
 Trembling I view the Gaul's illusive art,
 That steals my lov'd rusticity away.

'Tis long since freedom fled th' Hesperian clime;
 Her citron groves, her flow'r-embroider'd shore;
 She saw the British oak aspire sublime,
 And soft Campania's olive charms no more.

Let partial suns mature the western mine,
 To shed its lustre o'er th' Iberian maid;
 Mien, beauty, shape, O native soil, are thine;
 Thy peerless daughters ask no foreign aid.

Let Ceylon's envy'd plant perfume the seas,
 Till torn to season the Batavian bowl;
 Ours is the breast whose genuine ardours please,
 Nor need a drug to meliorate the soul.

Let the proud Soldan wound th' Arcadian groves,
 Or with rude lips th' Aonian fount profane;
 The muse no more by flow'ry Ladon rôves,
 She seeks her Thomson, on the British plain.'

The twenty-first elegy, containing a character of the Ancient Britons, the twenty-fifth to Delia, complaining how much his benevolence suffered on account of his humble fortune; and the last, describing the sorrow of an ingenuous mind, on the melancholy event of a licentious amour, have a great deal of

merit. Amongst the odes, the first, intituled Rural Elegance, to the duchess of Somerset, and that to Memory, are by far the best. From the latter we cannot help giving our readers the following lines, which are as pretty as any we remember to have read on the subject.

‘ Dull to the sense of new delight,
On thee the drooping muse attends ;
As some fond lover, robb’d of sight,
On thy expressive pow’r depends ;
Nor would exchange thy glowing lines,
To live the lord of all that shines.

But let me chase those vows away
Which at ambition’s shrine I made ;
Nor ever let thy skill display
Those anxious moments, ill repaid :
Oh ! from my breast that season raise,
And bring my childhood in its place.

Bring me the bells, the rattle bring,
Bring me the hobby I bestrode ;
When pleas’d, in many a sportive ring,
Around the room I jovial rode :
Ev’n let me bid my lyre adieu,
And bring the whistle that I blew.’

The second volume contains Mr. Shenstone’s prose works, and consists of several detached observations on men, manners, and things, thrown together in small chapters, without any order or connection, extracted, as we suppose, from his commonplace book. His sentiments and reflections are, for the most part, natural and just, many of them new, lively, and entertaining, a few of them rather paradoxical, and some that are false and ill supported ; though, upon the whole, they seem to have been the genuine fruits of a good understanding, and an excellent heart. Amongst those sentiments which have the best claim to novelty, and which, therefore, will be most agreeable to our readers, are the following.

Speaking of the impromptu, or extempore performance, our author says,

‘ It appears to me to have the nature of that kind of sallad, which certain eminent adepts in chemistry have contrived to raise, while a joint of mutton is roasting. We do not allow ourselves to blame its unusual flatness and insipidity, but extol the little flavour it has, considering the time of its vegetation.

‘ An.

'An extemporaneous poet, therefore, is to be judged, as we judge a race-horse; not by the gracefulness of his motion, but the time he takes to finish his course. The best critic upon earth may err in determining his precise degree of merit, if he have neither a stop-watch in his hand, nor a clock within his hearing.'

'Cards, if one may guess from their first appearance, seem invented for the use of children; and, among the toys peculiar to infancy, the bells, the whistle, the rattle, and the hobby-horse, deserve their share of commendation. By degrees, men, who came nearest to children in understanding, and want of ideas, grew enamoured of the use of them as a suitable entertainment. Others also, pleased to reflect on the innocent part of their lives, had recourse to this amusement, as what recalled it to their minds. A knot of villains increased the party; who regardless of that entertainment which the former seemed to draw from cards, considered them in a more serious light, and made use of them as a more decent substitute to robbing on the road, or picking pockets. But men who propose to themselves a dignity of character, where will you find their inducement to this sort of game? For difficult indeed were it to determine, whether it appear more odious among sharpers, or more empty and ridiculous among persons of character.'

'All trees have a character analogous to that of men: oaks are in all respects the perfect image of the manly character: in former times I should have said, and in present times I think I am authorized to say, the British one. As a brave man is not suddenly either elated by prosperity, or depressed by adversity, so the oak displays not its verdure on the sun's first approach; nor drops it on his first departure. Add to this its majestic appearance, the rough grandeur of its bark, and the wide protection of its branches.'

'To see one's urns, obelisks, and waterfalls laid open; the nakedness of our beloved mistresses, the naiads, and the dryads, exposed by that ruffian winter to universal observation; is a severity scarcely to be supported by the help of blazing hearths, cheerful companions, and a bottle of the most grateful burgundy.'

This observation could never have been made but by a man of taste: that which follows it no less just, and, though extremely obvious, is not, perhaps, sufficiently attended to.

'The works (says Mr. Shenstone) of a person that builds, begin immediately to decay; while those of him who plants begin directly to improve. In this planting promises a more lasting pleasure than building; which, were it remain in equal perfection, would at best begin to moulder, and want repairs in imagination.'

imagination. Now trees have a circumstance that suits our taste, and that is annual variety. It is inconvenient indeed, if they cause our love of life to take root and flourish with them; whereas the very sameness of our structures will, without the help of dilapidation, serve to wean us from our attachment to them.'

'Had I a fortune (says this humane and benevolent writer) of 8 or 10,000 l. a year, I would methinks make myself a neighbourhood. I would first build a village with a church, and people it with inhabitants of some branch of trade that was suitable to the country round. I would then at proper distances erect a number of genteel boxes of about 1000 l. a-piece, and amuse myself with giving them all the advantages they could receive from taste. These would I people with a select number of well-chosen friends, assigning to each annually the sum of 200 l. for life. The salary should be irrevocable, in order to give them independency. The house of a more precarious tenure, that, in cases of ingratitude, I might introduce another inhabitant.'

'What pleasure it is to pay one's debts! I remember to have heard Sir T. Lyttleton make the same observation. It seems to flow from a combination of circumstances, each of which is productive of pleasure. In the first place it removes that uneasiness, which a true spirit feels from dependence, and obligation. It affords pleasure to the creditor, and therefore gratifies our social affection. It promotes that future confidence, which is so very interesting to an honest mind: it opens a prospect of being readily supplied with what we want on future occasions; it leaves a consciousness of our own virtue: and it is a measure we know to be right, both in point of justice and of sound œconomy. Finally, it is a main support of simple reputation.'

'A person's manner is never easy, while he feels a consciousness that he is fine. The country-fellow considered in some lights appears genteel; but it is not when he is dressed on Sundays with a large nose-gay in his bosom. It is when he is reaping, making hay, or when he is hedging in his hurden frock. It is then he acts with ease, and thinks himself equal to his apparel.'

At the end of the second volume, we find an accurate and well-written description of the Leasowes, the seat of Mr. Shenstone, by Mr. Doddsley. According to this gentleman's account of the place, which we make no doubt is an exact one, there cannot be upon earth a more delicious situation, or one more capable of suggesting poetical ideas to a mind formed like Mr. Shenstone's for the enjoyment of rural happiness.

ART. IV. *Sermons by the Editor of the Letters between Theodosius and Constantia. In Two Volumes. 8vo. Pr. 6s. Becket and De Hondt.*

THE subjects of pulpit oratory, however numerous, and however interesting they may be, have been already so worn out and exhausted, that, unless the preacher is possessed of a fertile imagination to enliven, a peculiar energy of style to adorn, and an extraordinary genius in the composition of his discourses, they will lie neglected on the shelf, and be thrown by the bookseller amongst the rubbish of his shop: there is something, besides, so forbidding to many readers in the very notion of divinity, that the same sentiments and language which would please them in a periodical essay or a news-paper, would disgust them when conveyed through the disagreeable channel of a sermon; and we make no doubt but the moral instructions delivered by Mr. Langhorne himself, in his letters between Theodosius and Constantia, will be admired, when the two volumes before us, with all their merit, will be intirely forgotten. The discourses, notwithstanding, are, like the other works of this ingenious author, extremely well written, in an agreeable style, and without pomp or affectation. If they have any fault, it is a fault which very few sermons have, that of being too short. In compliment to his hasty readers, our author has sometimes so cramped his discourse, as to make it appear awkward and imperfect: in most of them, however, the subject is fully and judiciously treated, the text clearly and justly explained, the reflections natural, the application nervous and pathetic, as our readers will see by the following extract from the second sermon in the first volume, on the resurrection of Lazaraus, where the author's excellent observations on the sacred story, interspersed through the several parts of the discourse, will justify our approbation of them.

‘ Lazarus (says Mr. Langhorne) is distinguished as the brother of that pious woman, who had *anointed the Lord with ointment, and wiped his feet with her hair.* These good offices justly entitled her to call upon him for his assistance in a case where he might be eminently serviceable. She, therefore, with her sister, *sent unto him, saying, Lord, he whom thou lovest, is sick.* The historian has not mentioned the purpose of this message, but it was sent most probably with the hope of what some of the Jews present suggested afterward, that he *who opened the eyes of the blind, could cause that this man should not die.* At the same time it might be hoped that the consolations of friendship would afford some relief to their afflicted brother; for the pity of those

we love has power to soothe the heart, even while the body labours under the languor of sickness.

‘ But whatever might be the purpose of the message, it had not the effect which was, undoubtedly, expected from it; for Jesus did not immediately go to Bethany, though *he, whom he loved, was sick*. Yet why?—why were the kind offices of friendship refused, at a time, when they were wanted so much? Or why was that healing power, which had been so effectually and so generally exerted, suspended, in a case where affection, and even gratitude, appeared to demand it? Could he, whose benevolence was universal, who could restore the daughter of the Syrophenician woman——could he withhold that aid from a friend which he so liberally gave to strangers? How could he suffer *him whom he loved* to languish to death? How could he, after *he had heard that his friend was sick, abide two days still in the same place where he was?* The reason for this he assigns himself, viz. that it was *for the glory of God, that the Son of God might be glorified thereby*. Is not this a sufficient reason? Then hear one that must undeniably be deemed so——It was not only for the glory of God, but was for the benefit of the sufferer. When by such an astonishing proof he was convinced of the divine nature of his friend, with what joy must he have returned from the regions of death? With what certainty of faith must he have confided in his Redeemer? How inexpressibly delightful must those reflections have been which told him he had an interest with that all powerful Being, who could bring back life from the womb of destruction?——Who could restore the cold and insensible body to all its faculties and functions, and *lighten those eyes that had slept the sleep of death?* Were the sufferings of a transient sickness *to be compared with the glory that was thus revealed?* The friends of the deceased, moreover, his sorrowing sisters had not only the joy of beholding their brother restored to life, but received from this event that confirmation of their faith which would from thenceforth be an unfailing source of happiness.

‘ Thus it is that the gracious God dealeth with the children of men. He is in nowise the author of their sufferings. They flow from moral, or, as the sickness of Lazarus did, from natural causes.——But how oft does the divine Providence bring good out of evil! And how frequently, through his gracious interposition, is our *sorrow turned into joy!*

‘ Upon these principles did the friend of Lazarus forbear to visit him during his sickness; but when, by his divine knowledge, he found that he was dead, *Our friend Lazarus sleepeth, says he, but I go that I may awake him.*

‘ It appears that the disciples too had a regard for this amiable man, which was the reason why their master did not, out of tenderness to them, express himself clearly on the death of Lazarus: It appears so, and it is evident; for when *he told them plainly, Lazarus was dead*, Thomas exclaimed with pathetic sorrow, *Then let us go, that we may die with him.* “ Alas! is our friend Lazarus dead? Is he that loved us no more? What is there in this world that is *now* worth living for? Is there yet another Lazarus? Another that will love us? None, none! *Then let us go, that we may die with him.*” These are the natural complaints of surviving friendship, when those, who are dearer to us than life itself, are irrecoverably torn away by the hand of death. Nor does it appear, as Thomas met with no rebuke for his exclamation, that these complaints are disagreeable to Providence. They are considered, no doubt, as the unavoidable effusions of passions that are in themselves blameless; and sorrows of this kind are then only culpable, when they grow into habitual murmuring.

‘ But let us now accompany the mourning disciples and their master to visit the afflicted sisters, and the tomb of Lazarus. *Martha*, says the evangelist, *as soon as she heard of the coming of Jesus, went and met him, and said, Lord, if thou hadst been here, my brother had not died.* This seems to be a modest and unaffected complaint that Jesus had not visited his friend during his sickness; but it was, at the same time, an acceptable instance of faith, which indeed she proves to be very great, when she adds, *I know, that, even now, whatsoever thou wilt ask of God, God will give it thee.* As a reward for this distinguished faith, Jesus immediately tells her that her *brother should rise again*; and when she supposed that he alluded to the general resurrection, he takes an opportunity from thence to inform her of his own important appointment; and the superior privileges of those that believe in him. *I*, says he, *am the resurrection, and the life; whosoever believeth in me, tho’ he were dead, yet shall he live; and he that liveth, and believeth me, shall never die.* This was, indeed, a glorious declaration, and properly expressive of his divine mission, who brought *life and immortality to light.*

‘ But Martha was not the only one who made a confession of faith on this occasion; the Jews, who came from Jerusalem to pay their visits of condolence, made it their question, whether he, *who opened the eyes of the blind, could not have caused that even this man should not have died.* Strange! that the Jews should admit such a supposition, who were, in general, remarkable for their infidelity, and from whose persecutions Jesus had so lately been obliged to fly. Nay, it is evident that he now returned to Bethany with caution and secrecy on their account,

from

from the reception he met with, and the private audience he appears to have had of Martha and Mary. Is it not strange then, I say, that these Jews should drop any thing like an expression of faith? Certainly it appears so, but, perhaps, it may be accounted for thus.

‘ The mind is never so willing to let go its prejudices as at those times when sorrow, or mourning, or the evils of life take hold of it. Scenes of affliction and distress subdue the pride of the heart, and obtain admission for piety and truth. Now these Jews really consoled with the sisters of Lazarus, for the evangelist tells us they wept; and this, therefore, was a proper season for faith to gain the ascendant of prejudice.

‘ When Jesus joined this family of mourners, *he groaned in the spirit*, says the sacred writer, *and was troubled*; but when he came to the tomb where his departed friend was laid—*he wept*. He could no longer resist the tender sensations of friendship, and though he knew that the next moment he should see Lazarus restored to life, he could not look on that body, which contained a heart that ‘once loved him, without a tear. *Jesus wept*. The Son of God beheld with tears that body inanimate to which he had once given breath, and was now about to restore it. Yet as a man, and as a friend he wept. Jesus wept—but it was at the grave of friendship: and the tears that fall on such a grave are the tears of virtue. That fortitude, which refuses the tribute of mourning *there*, differs not from insensibility. It is gratitude to weep over a departed friend: I had almost called it piety—The ancients did give it that name.

‘ Jesus wept—He, who brought eternal life to his creatures, wept that one should die! Who knows what passions might, at that moment, agitate his sacred bosom? Who knows whether, as he looked upon his lifeless friend, he did not revolve in his gracious mind all the miseries to which his creatures are subject; all the various evils of life, and death, the last and greatest evil? Who knows whether some of those tears that fell over the grave of Lazarus were not excited by reflecting on the ruin of human nature, that nature which he had taken upon him, and which it was his purpose to restore to the original privilege of life?

‘ Thus the divine Benevolence indulged the sweetest and most amiable of all human sensations, the tenderness of pity and friendship.

‘ But the time was now come when he should exert his power—*Father, I thank thee*, says he, *that thou hast heard me, and I knew that thou hearest me always: but, because of the people which stand by I said it, that they may believe that thou hast sent me*. This was a very solemn introduction to the great miracle he was
about

about to perform ; and it must have rendered the effect of it still more striking to the people, when they beheld the immediate power of God obedient to the prayers of this divine man. Accordingly *when he had thus spoken, he cried with a loud voice, "LAZARUS COME FORTH."* Let us for a moment imagine ourselves at this solemn scene——Behold ! what various degrees of curiosity and expectation are written upon the faces of those who *stand by* ! See, how full of expression is every feature at this critical moment when the dead is called upon *to come forth* ! Methinks I behold on one countenance the firm confidence of faith, and on another the suspension of doubt, while a third expresses the carelessness, and half-concealed scorn of disbelief. One is attending, with eager eyes to mark the first symptoms of returning life, while another is smiling at the vain confidence and credulity of his neighbour. The Son of God himself stands over the grave with looks expressing the assurance of his efficacious power ; but marked at the same time, with the pleasing expectation of soon embracing his reviving friend.——But the sisters, the faithful and affectionate sisters——See with what anxious eagerness *they* bend over their brother's grave ! See how trembling expectation waits for the first signal of life ! In this case *perfect love* doth *not cast out fear*, nor faith itself attend the issue without wavering. See how their eyes strain to catch the returning sense ! Hah ! it returns——the colour returns to the pale lips——They move——The blood wanders over the countenance——The eye-balls move——The eye-lids open——He lives——Lazarus lives——Behold now the affectionate sisters in an ecstasy of tender joy ! See they fly to unbind the confining grave cloaths !——No——their transport overpowers them, and that office must be performed by others. Freed from these restraints, and restored to life, to life and sensibility——at length *he that was dead came forth.*——

This sermon, if well delivered, must have raised the most listless hearer to attention. The rest of the discourses are equally well written : in a word, they are worthy of Mr. Langhorne.

ART. V. *The General History of the Late War : Containing its Rise, Progress, and Event, in Europe, Asia, Africa, and America. And exhibiting the State of the Belligerent Powers at the Commencement of the War ; their Interests and Objects in its Continuation ; and Remarks on the Measures, which led Great Britain to Victory and Conquest. Interspersed with the Characters of the able and disinterested Statesmen, to whose Wisdom and Integrity, and*

of

of the Heroes, to whose Courage and Conduct, we are indebted for that Naval and Military Success, which is not to be equalled in the Annals of this, or of any other Nation. And with accurate Descriptions of the Seat of War, the Nature and Importance of our Conquests, and of the most remarkable Battles by Sea and Land. Illustrated with a Variety of Heads, Plans, Maps and Charts, designed and engraved by the best Artists. By the Reverend John Entick, M. A. and other Gentlemen. In Five Volumes. 8vo. Pr. 1l. 5s. in Boards. Dilly.

Historici est: nequid falsi, audeat dicere: nequid veri, non audeat.

Polib.

NO subject requires greater historical abilities than the account of transactions and events that happen in our own time. The writer of such ought to be a critic and a philosopher, as well as an historian. He ought to know how to distinguish truth from falsehood, the interests of parties, the motives of their contradictory publications, the views of their leaders, their strength, their ends, with many other requisites, before he commits them to paper, or sends them forth under the respectable name of a history; but, above all, he ought himself to be, or seem to be, of no party. The want of those requisites have been attended with so many inconveniencies, that we will venture to affirm, that the English who lived during the civil-war between Charles the first and his parliament, had not so true and clear a comprehension of the history of their own times as we have at present, when it is better digested and unclouded by party contradictions, as to facts as well as principles.

That two parties now exist in England, would be mispending the reader's time to prove; and the dedication of the author or authors of this history to Mr. Pitt, plainly evinces that it is intended as an encomium upon his abilities, administration, and measures. As to the critical qualifications of the compilers, or rather undertakers, of this work, they give us a striking instance of it in the several title-pages of their five volumes, where a Latin motto appears from Polybius, a Greek author, who never wrote a line of Latin. They start from the treaty of Utrecht; and, in a heavy drawling deduction of facts, which have been a hundred and a hundred times repeated, without one circumstance of novelty attending them, they proceed to the treaty of Aix la Chapelle, in 1748, still in the same jog-trot of trite reflections and tiresome quotations; but all the way mauling the ministers who preceded their patron in the administration at home. Aided by the crutches of news-papers and gazettes,

gazettes, they creep along to Nova-Scotia, and transcribe a copy of lord Albemarle's memorial concerning that country, with its answer by the French court; and then they enter upon a heavy detail of the disputes between us and them concerning limits, most faithfully copying the public papers of the times, without enlivening their narrative with one sentence of new matter, or a single remark that can entitle them to any denomination above that of mere copiers.

The commencement of the late war upon the Ohio is treated in the same manner. At last, a zeal for their patron draws from them the following ridiculous paragraph.

‘ However, Spain seemed so much inclined (upon the change of her ministry, this year, when the marquis de la Ensenada was forced to resign to Mr. Wall) to maintain the peace with England, that the disputes about the cutting logwood in the Bay of Honduras were amicably adjusted between the said Mr. Wall, the Spanish prime minister, and Sir Benjamin Keene, the British ambassador. No wonder, therefore, that Mr. Pitt did afterwards treat the Franco Spanish memorial, in which the cutting of logwood was pretended, amongst other grievances, to be a principal article to obstruct the pacific negotiations, then carrying on, between Great Britain and France, with the indignity such an after-claim deserved. And he had good reason, from such a change in the conduct of Mr. Wall towards Great Britain, to believe him frenchified, and to be seeking an opportunity to join the enemy of our country, under the specious pretence of maintaining the rights of his own nation, in a point they had already given up and adjusted.’

Had those copiers, or whatever appellation the reader who may have the misfortune to peruse their history shall think they deserve, known what was passing even in their own time, they must have been sensible that our disputes about the logwood trade never had been amicably adjusted between our court and that of Spain; and that, candidly speaking, till the late definitive treaty, the English had no better right to it than mere sufferance. It is true that our board of trade and plantations, in the reign of George the first, did make a report, asserting our original right to that trade, but it was a report destitute of all foundation in fact or history, and built entirely upon the memoirs and evidences of our first American buccaneers, and such of our governors and traders as found their account in patronizing them.

As a specimen of these gentlemen's original abilities for writing history, the reader may accept of the following.

‘ Mirepoix, on this occasion, played the part of the archbishop of Ambrune, the French ambassador at Madrid, in the last

last century. The French king, by the Pyrenean treaty, had guaranteed all the Spanish dominions, to the successor of the king upon the throne; the king of Spain, with whom that treaty was made, dies within seven years, and leaves a son and successor, a minor, on the throne, whose sister had been married to the Dauphin, with the express condition of her renunciation of all right and title to any part of her father's dominions, together with the consent, approbation, and ratification of the French king and her husband. But Lewis XIV. in defiance of renunciations, ratifications, treaties, and every other motive for maintaining good faith, kept up a powerful army, and as soon as he heard of the king's death, made the necessary dispositions to seize upon Flanders, a part of the Spanish monarchy, and to add that fine country to his own dominions. These preparations and intentions reaching the court of Spain, the queen-mother questioned his grace the archbishop? Who, either deceived by his instructions from France, or prepared to keep the Spanish court in a ruinous state of security and inactivity, by the strongest assurances of his royal master's resolution to maintain the faith of the late treaty, and not to invade any part of the Spanish dominions, during the young king's minority, continued, with the most solemn protestations of sincerity and friendship, to amuse the queen-mother and her ministry, till the very news of the French having invaded Flanders arrived at the court of Madrid. Thus the marquis de Mirepoix was ordered (whether in the secret or not) to amuse the British court, and, if possible, to delay, or slacken their armaments for America, till the French had sufficiently strengthened their usurpations from Europe.

Those writers, afterwards, find out abundance of art, address, treachery, and finesse, in the conduct of Mirepoix; whereas the truth is, that his late majesty, who saw, perhaps, farther into those matters than any minister he had either then or afterwards, acquitted Mirepoix of all duplicity, and rather pitied than blamed him for the part he was obliged to act on that occasion. The ministry preceding that of their patron, according to those gentlemen, encouraged the French by their blundering and indolence in all their encroachments: and his majesty's conduct while in Germany, in 1755, is highly extolled for having, when the French threatened Hanover, concluded a subsidiary treaty with Hesse-Cassel and Russia, and offered to conclude the like with Bavaria and Saxony, who refused to treat. In the course of the first volume, the authors take occasion to give us a general history of America; and, to shew the profundity of their political abilities, the ministers of those days are arraigned for the wisest and most defensible foreign measure of the last two reigns,

reigns, that of taking the French ships previous to any formal declaration of war. The disputes concerning the propriety of this measure are extracted from the political pamphlets of the times, and may be termed rather sermons than parts of history. The invasion of Minorca is laid at the door of our then ministers, as if they had had the French cabinet, with their fleets and armies, in their pockets. The threatened descents from France, which undoubtedly would have immortalized their patron, are treated as chimeras by those sharp-sighted moles, and general Blakéney is defended for having given up Fort St. Philip, while his troops were almost undiminished, when they were in want of no necessaries, and before a breach was made in the place. After those flagrant instances of party partiality, the reader can make no doubt that admiral Byng was rendered the scape-goat for all the ministerial demerit of those days; that his conduct was irreproachable, and his courage unquestionable; that he was betrayed by the ministry, and that his trial, condemnation, and execution, were so many wicked contrivances to justify their own conduct. In the course of this disquisition we are entertained with a description of Minorca, as we occasionally are by topographical dissertations on the affairs of the East-Indies, and with plenty of lists of ships and troops, proclamations, and, above all, addresses from the different parts of England upon the then ruinous state of affairs. Even the first institution of the marine society is reprinted from their own pamphlet, and the ministry at home is loaded with all the odium arising from the loss of Oswego, which concludes the first volume of this very notable performance.

The second volume begins with the unfortunate campaign of the year 1756, and gives us a detail of the case of the Antigallican privateer and her prize. We shall not enter with our authors into any altercation concerning the justice or injustice of the proceedings of the Spaniards in this affair, because we have only one side of the question. Perhaps if the depositions which were taken on the other side to prove that the capture of the Duc de Penthièvre was illegal, as being made within cannon-shot of a neutral fort, the conduct of the Spaniards would not appear so totally indefensible as it is here represented. But be that as it will, it required no uncommon strain of political effrontery to ascribe, as our authors do, the injustice and arbitrary proceedings of the Spaniards to the removal of Mr. Pitt from the ministry. Had those gentlemen stated days and dates, we should have seen that the restitution of the Antigallican's prize to her owners was looked upon as desperate by the right honourable gentleman before the first resignation of his seals; and that, upon his resuming them, the owners had but very lit-

the assistance from government. This is the more extraordinary, as we are told that the French ambassador at the Spanish court confessed, "That this had not been treated as a private affair, but a matter in correspondence between his catholic majesty and the French monarch." This being the case, why did not a British secretary of state, who was avowedly his master's first minister, call the Spanish ministry to account for this daring insult upon the laws of nations? The reasons are plain; either Mr. Pitt thought that the prize was illegal, or he did not chuse to set the example of disputing a sentence of an admiralty court, which the laws of all nations held to be final. Great Britain has more than once laid this doctrine down; and though she has a court of commissioners of appeal from the decision of her admiralty courts, yet those commissioners proceed upon the same principles, and never will suffer their sentences to be called in question.

Upon Mr. Pitt's resigning the seals in 1757, our compilers represent the nation as being in a most deplorable state, and his majesty's privy counsellors as no better than spies and informers to the French and Spaniards. The state of parties is thus represented.

'There were three factions now formed amongst the great men of the nation: of which it will be necessary to observe, That one of them, which had the greatest parliamentary interest, and the greatest interest also with the monied people, consisted, of such as had grown into place under the old ministry; were greatly respected by the king for their long and adulating services and compliances; but weak in some material points; and not at all popular.—Another faction, whose parliamentary strength was much inferior to the former, had the character of better abilities, and an interest at one court able to balance that of the old ministry, by means of a then powerful connection; yet they were more unpopular; and that very powerful connection made them much less respected at another court; and still worse with the generality of the people; whose jealousies had been industriously raised and increased by sarcastical hints and whispers.—A third faction formed itself, without the aid of parliamentary or court influence; almost entirely upon the popularity of their leader, whose abilities recommended him to their esteem, who had no other views than a redress of grievances. His eloquence and disinterestedness could not be denied by his enemies: and the nation placed their whole dependance upon his wisdom, integrity, and love for his country.'

The above quotation, and a great deal of what follows, is borrowed from the Annual Registers, but posterior events have shewn the

the facility as well as fallacy of those remarks. With regard to foreign affairs in this volume, the compilers resemble a man going along a bridge, which is so well fortified on each side that he could not drop into the river, if he had a mind to it. The paling and parapets of gazettes, news-papers, pamphlets, and lists, to which the compilers keep close, scarcely deviating from them even in words, form a barrier which secures them from all mistakes; but still with an exception to what concerns their patron. He is the central point towards which all their lines are drawn; and, though many of the articles are true, yet they take care that the sum-total shall be false.

The third volume opens with the shameful surrender of Schweidnitz, and proceeds as we have mentioned above. The expeditions against the coasts of France and Africa, with the conquests of Senegal, Goree, Louisburgh, and Cape Breton, and other acquisitions in North America, are told from the same infallible authorities. Forgotten pamphlets are retailed word for word, and old news-papers start up in the form of a reasonable sized octavo volume. The compilers strain every nerve to justify the germanization of their patron in the following very remarkable words, after giving us the message which his late majesty sent for a supply to the king of Prussia.

‘ In consequence of this message 100,000 l. was unanimously granted, to be taken immediately out of the supplies of last year unapplied, and to be remitted with all possible dispatch.

‘ However, unanimous the senate was in the resolution for this grant; it was said, and justly said, without doors, that this was engaging the nation in a German war; yet there was not that universal dislike; nay, there did rather a general inclination appear in all ranks of people to support a measure, which at any other time, and under another administration, would have disgusted the whole nation.

‘ But at this time every one saw, that there was no jobb intended by a German connection. The cause was real: the necessity absolute. The greatest powers in Europe were leagued with our natural enemy, to pull down and ruin our allies and our interest on the continent: England must support Prussia, and defend Hanover, or both must fall: and should they fall under the dominion or influence of France, her power would grow more terrible and dangerous to Great Britain. So that when Mr. Pitt saw that these would certainly be the fatal effects, except England should interpose on the behalf of Prussia and Hanover, he was driven to this alternative, either to quit the helm of the administration, which would have been a desertion of his country, when she stood most in need of his wisdom, vigour, and integrity, and must have been ruined by falling

back into the measures of former administrations ; or he must so far acquiesce with such of his majesty's servants, as were attached to Germanic measures, as to make them subservient to the interest of Great Britain, in the course of her war with France in America.

' Here was a strong conflict between the duty which he owed to his sovereign, enforced by the apparent ruin of his country's interest on the continent of Europe, and the principles which he had plighted to the people. Mr. Pitt had long opposed German measures. He had opposed till he saw opposition was vain ; and that it was impossible for him to serve his country in other parts of the world, and to pursue the interest of England with advantage, unless he would sacrifice some points and some opinions to Germany. He further saw, that unanimity could never be established in the king's council, while he adhered to British measures only. He was convinced, that Britain must be inevitably connected with Germany, as long as the same person is king of England and elector of Hanover.'

Experience has proved every single proposition contained in this quotation to be groundless. Prussia and Hanover both were safe, had, they been detached from Great Britain : and no sooner did she withdraw the unnatural assistances she gave to both, by concluding a safe and honourable peace, than the Germanic constitution reverted to its own principles, and is at this time more equally ballanced than it has been for these sixty years past, and less liable to sink under France or any popish power. As to the conflict which the compilers suppose to have been in the breast of their patron, before he had adopted German measures, the apology carries, on its face, its own confutation, because his present majesty is as much elector of Hanover as his grandfather was ; and by adhering to the principles which those compilers own Mr. Pitt to have a hand in, he and his ministry have established that salutary system of foreign interests that all good patriots have long, but silently, wished for.

The fourth volume sets out with the critical situation of the French in Germany, in the year 1759, and the masterly motions of prince Ferdinand, which we are not at all inclined to dispute ; but we should be glad that our compilers had informed us how it was possible for the British nation to have reaped any advantage from the victory of Minden, had it been more decisive than it was, or had the British general done his duty, even to the utmost extent of what the charge against him implied him not to have done. The trial of lord G—— S—— on that account, is a most excellent fund to our compilers, as it furnishes them with copious matter, all transcribed from
former

former publications cut and dry to their hands. The like may be said of general Wolfe's dispositions previous to the taking of Quebec; and the articles of the capitulations between general Amherst and the French, are what the latter call *autant gagnée*; nothing was to be done but bare press-work. The life of Thurot, from a pamphlet published by one John Francis Durand, serves the same convenient purposes, by taking up near six pages of notes; and this volume closes with a long account of the completion of the conquest of Canada, for which see verbatim the English and French gazettes, or translations from the latter, for we can by no means suspect our compilers to have studied the language of a people whom they seem so enthusiastically to detest.

The state of affairs on the continent of America and the Cherokee war opens the fifth and last volume of this notable performance; and the compilers draw through a tedious account of advantages and victories gained by the war, till they come to Mr. Pitt's answer to the city of Bath's compliments, which makes them all alive and merry. Upon the death of the good king George the second, our compilers have not, as usual, recourse to the Annual Register, for his character; for all they say on that subject is so frigid and so spiritless, that it may be truly said to be original. The speech of his successor, with comments, fill up some precious pages, till we come to the promotion of the earl of Bute; their account of which is too remarkable to be omitted here. After informing us that the minister, (as our compilers most sagaciously affect to call Mr. Pitt), saw himself in a worse state after the accession of his present majesty than he had been in before, they proceed as follows.

'The first act of the royal favour towards the courtiers, that followed him to the foot of the throne, was the distinguished enrollment of John earl of Bute, in the list of privy-counsellors, in company with his majesty's brother the duke of York; a Scotch nobleman, whose situation in the court at Leicester-house, had furnished him with every opportunity to improve that good opinion which his lordship first established in that court, by his inviolable attachment to the king's father, and cultivated with success, through favour of that confidence placed in him by the princess dowager, during the minority of the heir apparent. It was very natural for his royal highness to esteem him whom his parents esteem, and to honour him with his friendship, who was permitted to be the constant companion of his solitude; and to repose the most perfect confidence on his judgment and fidelity, who had been recommended to be his bosom-counsellor, by his father and mother. This nobleman was soon after made groom of the stole to his majesty, and had

the principal management of the alterations to be made, and the promotions in the king's household. By which provision was made for a considerable number of the attendants in the court of the late prince of Wales. And from this time lord Bute was universally looked upon to be the favourite of his sovereign, and his interest to be not only necessary, but the most certain means of success in all applications to the court of Great Britain. Virtue, learning, and wisdom, are not the only qualifications of a statesman. How far that nobleman was qualified for the business of so powerful a nation, at so critical a juncture, is to appear from the facts, which will be laid before our readers, whose privilege it is to pass their judgment; our duty is only to state them with strict regard to truth, and as clearly as possibly we can.'

Our compilers, after this, continue to magnify the vast success of the British army, but without taking the candle, like the Spanish minister at Venice, to examine the root from whence the immense treasures he saw proceeded. Had our compilers proved that men and money are inexhaustible in Great Britain; had they shewn how it was possible for us to have had recruits of either even for another year, their declamation might have deserved some attention; but nothing of that kind is so much as attempted; and yet, without it, all that can be said on the subject is sounding brass, and tinkling cymbals. The expedition against Belleisle, which, one would have thought, the most hardened of Mr. Pitt's friends would not have ventured to defend, is here justified with the remarkable apology, that 'this enterprize is not to be held in derision.' The historical memoir of the negotiation between Mr. Pitt and M. Bussy is of no small service to our authors, who fill up some pages of their work by literally transcribing it. But perhaps the most curious part of this compilement is when the authors, through whole pages of notes, verbally transcribe a pamphlet professedly written in vindication of Mr. Pitt's conduct, without once quoting it. Were a literary Old Bailey to be instituted, what punishment would the judges affix to this kind of larceny! The Review of Mr. Pitt's administration, one of the most stupid pamphlets that ever disgraced a press, the thanks of the common-council of London, and the representation of the city to their representatives, are here faithfully transcribed, as are all the king's speeches, the addresses from both houses of parliament, and other compositions of the same kind, attended with loads of commentaries by the transcribers. Treaties, capitulations, and second-hand accounts of sieges, are likewise of excellent use for the staining of paper, which our authors have done most copiously;
and

and perhaps it will be difficult to find, in all the English language, so severe a tax upon the purses and understandings of the readers.

ART. VI. *An Essay on Painting written in Italian by Count Algarotti.* 8vo. Pr. 3s. bound. Davis and Reymers.

THIS essay is dedicated by its ingenious author to the society instituted in London for promoting arts, manufactures, and commerce, in which he pays several very deserved compliments to that public-spirited institution. We should have been overjoyed had the two exhibitions of the fine arts this year proved that their success had been answerable to their zeal for their encouragement. We cannot bestow any extravagant commendations upon our author's introduction, which is nothing more than common-place reflections on the wrong methods pursued in the education of youth, by not consulting the natural turn of their genius. The first precept our author lays down is for his pupil to copy his first profiles, first hands, and first feet, from the very best masters, which leads us to a very important home consideration.

Horace observed long ago that the meanest Roman artist in the square of Æmilius could draw the hair, a hand, or a foot, but that they failed when they came to compose a whole. *Infelix operis summa, quia ponere totum, nescit.* Now the very reverse is the case of our British artists; for we have seen many of them, in their late exhibitions, attempt bold historical, and other, compositions, without knowing how to finish one extremity, or a single member, of the whole body. This observation is worthy the notice of the respectable society we have mentioned. Instead of proposing large premiums for grand compositions, a judicious attention to the art seems to point out a progression of smaller premiums for drawing the extremities, limbs, and members of the human body. From thence they might proceed to larger premiums for designing the passions, in which our English artists are remarkably defective. Grouping might succeed, and then the composition of great subjects. It is true that genius must crown the whole; but we will venture to say, that many a great genius has been lost to painting for want of mechanical qualifications.

Count Algarotti justifies our remark by every page of this essay. He recommends to the young painter a knowledge even of the minutenesses of anatomy; and he thinks that the amazing success of the Greeks in the graphical arts was owing to their particular application to the study of the fine living figures,

which they had continually before their eyes, and which the athletic exercises rendered more perfect models than any that modern nations can boast of. Our author confirms those observations by most judicious quotations from classical learning. He next recommends the study of perspective, as being as important as that of anatomy to a young painter; and he gives us several very strong reasons for believing it to be a vulgar error that the antient Greek masters were ignorant of its rules. 'It is well known, says he, besides, that the antients practised the art of painting in perspective upon walls, in the same way that it is now done by the moderns; and that one of the walls of the theatre of Claudius Pulcher, representing a roof covered with tiles, was finished in so masterly a manner, that the rooks, a bird of no small sagacity, taking it for a real roof, often attempted to alight upon it. We are likewise told, that a dog was deceived to such a degree, by certain steps in a perspective of Dento's, that, expecting to find a free passage, he made up to them in full speed, and dashed out his brains; thus immortalizing by his death the pencil of the artist, which had been the occasion of it. But, what is still more, Vitruvius tells us in express terms, by whom, and at what time, this art was invented. It was first practised by Agatharcus, a cotemporary of Æschylus, in the theatre of Athens; and afterwards reduced to certain principles, and treated as a science by Anaxagoras and Democritus; thus faring like all other arts, which existed in practice before they appeared in theory.' The thing, I think, may be thus accounted for. Some painter, who happened to be a very accurate observer of nature, first exactly represented those effects which he saw constantly attend the images offered to our eyes by exterior objects; and these effects came afterwards to be demonstrated by geometricians as so many necessary consequences, and reduced to certain theorems: just as from those chef d'œuvres of the human mind, the Iliad of Homer and the Œdipus of Sophocles, both built on the most accurate observations of nature, Aristotle found means to extract the rules and precepts contained in his art of poetry. It is therefore clear, that, so early as the age of Pericles, perspective was reduced into a compleat science; which no longer continued confined to the theatre, but made its way into the schools of painting, as an art not less necessary to painters in general, than it had been found to scene-painters in particular. Pamphilus, who founded in Sicion the most flourishing school of design, taught it publicly: and from the time of Apelles, Protogenes, and the other bright luminaries of painting amongst the antients, it was practised by the Greek painters, in the same manner that it was, so many ages after, by Bellini, Pietro Perugino, and others,

down

down to the days of Titian, Raphael, and Corregio, who put the last hand to painting, and gave it all that perfection it was capable of receiving.'

The count next recommends the study of symmetry, which he seems to think is best known from the antient statues; particularly the Apollo of the Belvidere, the Laocoon, the Venus of Medicis, the Faunus, but above all the Antinous, which was the standard followed by the celebrated Poussin. He thinks that nature produces no models so perfect as those formed by the chissel or the pencil; by which the artist soars up to nature's archetypes, or the ideas of beauty formed in the mind. But at the same time we are given to understand, that a great master, to preserve a favourite character, may deviate with a happy boldness from common rules; but our author is of opinion, that a great master ought to be so well acquainted with those beautiful models, as to have all their excellencies by heart, and be able to mould or design from them, without having them always before his eyes, and yet, at the same time, he thinks that too slavish an attention to ancient statues, and a too servile study of anatomy, may be of detriment to a great painter, as happened in the cases of Poussin and Michael Angelo. The count has considered colouring in a physical light, though he acknowledges, that Titian, Corregio and Vandyke, who practised it the best, knew nothing of such subtleties. The greatest painter may profit by reading this chapter upon colouring; and the next, which treats of the *camera obscura*, has somewhat in it that is new, and perhaps will not be entirely approved of by great masters. After mentioning many advantages arising from that machine, 'The best modern painters,' says he, among the Italians, have availed themselves greatly of this contrivance; nor is it possible they should have otherwise represented things so much to the life. It is probable, too, that several of the Tramontane masters, considering their success in expressing the minutest objects, have done the same. Every one knows of what service it has been to Spagnoletto of Bologna, some of whose pictures have a grand and most wonderful effect. I once happened to be present where a very able master was shewn this machine for the first time. It is impossible to express the pleasure he took in examining it. The more he considered it, the more he seemed to be charmed with it. In short, after trying it a thousand different ways, and with a thousand different models, he candidly confessed, that nothing could compare with the pictures of so excellent and inimitable a master. Another, no less eminent, has given it as his opinion, that an academy, with no other furniture than the book of da Vinci, a critical account of the excellencies of the capital painters,

painters, the casts of the finest Greek statues, and the pictures of the camera obscura, would alone be sufficient to revive the art of painting. Let the young painter, therefore, begin as early as possible to study these divine pictures, and study them all the days of his life, for he will never be able sufficiently to contemplate them. In short, painters should make the same use of the camera obscura, which naturalists and astronomers make of the microscope and telescope, for all these instruments equally contribute to make known, and represent nature.'

The subject of drapery is treated of in the seventh chapter in a very masterly manner; and our author on this head recommends the works of Paul Veronese, Del Sarto, Rubens, Albert Durer, but above all Guido Rheni. The following chapter treats of landscape and architecture; and here he takes occasion to characterise the works of those three great landscape painters Poussin, Claude Lorrain, whom he calls Loronese, and Titian, in the following accurate scientific manner.

'Poussin was remarkable for his great diligence. His pieces are quite exotic and uncommon, being set off with building in a beautiful but singular stile, and with learned episodes, such as poets reciting their verses to the woods, and youths exercising themselves in the several gymnastic games of antiquity; by which it plainly appears, that he was more indebted for his subjects to the descriptions of Pausanias, than to nature and truth.

'Loronese applied himself chiefly to express the various phenomena of light, especially those perceivable in the heavens. And, thanks to the happy climate of Rome, where he studied and exercised his talents, he has left us the brightest skies, and the richest and most gloriously cloud-tipt horizons that can well be conceived. Nay, the sun himself, which, like the Almighty, can be represented merely by his effects, has scarce escaped his daring and ambitious pencil.

'Titian, the great confidant of nature, is the Homer of landscape. His scenes have so much truth, so much variety, and such a bloom in them, that it is impossible to behold them, without wishing, as if they were real, to make an excursion into them. And, perhaps, the finest landscape that ever issued from mortal hands, is the back ground of his martyrdom of St. Peter, where, by the difference between the bodies and the leaves of his trees, and the disposition of their branches, one immediately discovers the difference between the trees themselves; where the different soils are so well expressed, and so exquisitely clothed with their proper plants, that a botanist has much ado to keep his hands from them.'

After

After this follow the characters of the great architects of Italy, and architectural painters, particularly Palladio and Paul Veronese.

The count then treats of the Costume, as the Italians call it; by which is meant nothing more than propriety, and the avoiding absurdities, especially anachronisms in painting. The Venetian school was extremely licentious in this respect. Titian introduces Spanish dresses in his *Ecce Homo*, as Tintoret does muskets among the children of Israel in the Wilderness. Paul Veronese makes our Saviour to be attended by Swiss guards when he institutes the Lord's Supper; and the count seems inclinable to give up even the great Rhodian statuary, in representing Laocoon and his sons as being naked, though they were attacked by the serpents in the very act of sacrificing to the gods. Invention is next treated of, and he defines it to be 'the finding out the probable things, not only such as are adapted to the subject in hand, but such, besides, as by their sublimity and beauty are most capable of exciting suitable sentiments in the spectator, and of making him, when they happen to be well executed, fancy that it is the subject itself, in its greatest perfection; and not a mere representation of it, that he has before him.' I do not say true things, but probable things; because probability or verisimilitude is, in fact, the truth of those arts, which have the fancy for their object.' The count thinks that the ancients in point of invention had vast advantages over the moderns, by means of their religion and other circumstances; but that the moderns have been greatly obliged to poetry. Michael Angelo, particularly, studied Dante, and adorned the margins of his page with most exquisite drawings by the pen from that celebrated poet; but that inestimable volume was lost in a storm between Leghorn and Civita Vecchia. The preaching of St. Paul at Lystra by Raphael is recommended as a wonderful pattern of invention, and a most judicious parallel is laid down on this subject between painting and poetry. Disposition is next treated of, in a very masterly manner, and the battles of Alexander by Le Brun are particularly commended on this head, while some works of the greatest Italian painters are censured. The expression of the passions fills the twelfth chapter, which contains some curious particulars; but we think it is not equal to some other parts of this performance. The death of Germanicus by Poussin, though a very fine composition, has not that expression in the countenances of the figures that might have been expected from so great a painter; and, though our author chuses to call Raphael the sovereign master of all expressions, yet it is certain he succeeded better in painting sentiment than passion, which he seldom attempts.

The count's not attending to this distinction, has introduced some confusion, or rather a want of precision on this subject. The thirteenth chapter, which treats of the books proper for a painter, contains nothing in it very new, or different from what has been said before; and the same may be said of the following chapter concerning the great utility of a friend to a painter. We have, however, under this head the following curious letter from Raphael to count Balthazar Castiglione.

‘ My Lord,

‘ I have made several drawings agreeable to the inventions of your lordship; and, unless I am greatly flattered, they are well liked by all those who have seen them. But I cannot myself approve of them, for fear your lordship should not. I therefore send them to your lordship, that you may chuse some of them, should any of them appear worthy of your choice. The holy father, in conferring a great honour, has laid a heavy burthen upon me; I mean that of conducting the works at St. Peter's. I hope, however that I shall not sink under it; and the more so, as the model I have made has been approved by his holiness, and much admired by several ingenious men. But I am for soaring still higher. I would fain strike out some beautiful forms like those of the ancient structures. Perhaps I may meet with the fate of Icarus. Vitruvius gives me no small insight into them, but still less than I could wish. As to the *Gaiatea*, I should think myself a great master, were that to be the last I had to perform of the fine things, about which your lordship writes to me. But I plainly discover the love you bear me, in what you say on this occasion; and must tell you, that to paint a fine woman, I must see much finer, and, besides, have your lordship with me to make choice of the finest. But, as good judges and fine women are scarce, I am obliged to abide by certain ideas of my own. I will not take upon me to determine, if the present has any merit; but this I know, that I have taken no small pains with her.’

The importance of the public judgment to a painter is well worth perusal, as is the next chapter, concerning the criticism necessary to a painter. The sixteenth chapter, which has for its title, *Of the Painter's Balance*, is, perhaps, the most entertaining and instructive of any in the book, by the excellent characters which the author gives us of the greatest masters in that art. The seventeenth chapter concerning imitation, has in it no great originality. Chapter the eighteenth, upon the recreations of a painter, may be of great use to a young practitioner; but the nineteenth chapter, upon the fortunate condition of a painter, contains

contains abundance of conceits, some of which are whimsical, and by no means worthy the count Algarotti. To conclude : our author has shewn himself to be a complete master of the subject he treats of in all its branches. Perhaps his work may not be of immediate use to a young beginner, but no painter, how great soever he may be in his profession, need be ashamed to consult it ; and every lover of painting, tho' himself no artist, in studying it, will find both delight and improvement.

ART. VII. *The Candidate. A Poem. By C. Churchill.* 4to.
Pr. 2s. 6d. Flexney, &c.

MR. Churchill's *Candidate* is one of the best poems he has ever written : we will not take upon us to say that he has profited by our admonitions and remarks on his former performances ; but certain it is, that the poem now before us is better connected, more regular, more polished and correct, though at the same time not less nervous and animated, than the rest of his productions. He has done, he tells us, with players, authors, and critics, and is resolved to quit satire, and deal entirely in panegyric, has changed his opinion in party-matters, and is grown a staunch friend to the present ministry, in consequence of which he celebrates his patron lord Sandwich, which naturally leads him to speak of a late transaction in a certain university ; from thence he rambles to the other, gives us a few characters, makes a few reflections on the conduct of both, and so concludes. Enough of Players, says Mr. Churchill, Enough of Authors, Enough of Critics.

' Enough of *Scotland*——let her rest in peace,
The cause remov'd, effects of course should cease.
Why should I tell, how *Tweed*, too mighty grown,
And proudly swell'd with waters not his own,
Burst o'er his banks, and, by destruction led,
O'er our fair England desolation spread,
Whilst riding on his waves, Ambition plum'd
In tenfold pride the port of Bute assum'd,
Now that the river god, convinc'd, tho' late,
And yielding, tho' reluctantly, to fate,
Holds his fair course, and with more humble tides,
In tribute to the sea, as usual, glides.

' Enough of *States*, and such like trifling things ;
Enough of kinglings, and enough of kings ;

Henceforth,

Henceforth, secure, let ambush'd statesmen lie,
 Spread the court web, and catch the patriot fly ;
 Henceforth, unwhipt of Justice, uncontroll'd
 By fear or shame, let Vice, secure and bold,
 Lord it with all her sons, whilst Virtue's groan
 Meets with compassion only from the throne.'

These lines are truly poetical, but there are some a little farther on, which are still better. It is a hard and nice thing (Mr. Cowley tells us) for a man to write of himself ; it grates his own heart to say any-thing of disparagement, and the reader's ears to hear any-thing of praise from him. Mr. Churchill, however, has, in spite of this observation, so contrived as, tho' he has already said enough of himself, to say a little more with a good grace. It is impossible to read the following verses, without admiring the spirit and genius of the author.

Enough of *Self*—that darling, luscious theme,
 O'er which philosophers in raptures dream ;
 On which with seeming disregard they write,
 Then prizing most, when most they seem to slight ;
 Vain proof of folly, tinctur'd strong with pride !
 What man can from himself himself divide ?
 For Me (nor dare I lie) my leading aim,
 (Conscience first satisfied) is love of fame,
 Some little fame deriv'd from some brave few,
 Who, prizing honour, prize her vot'ries too.
 Let all (nor shall resentment flush my cheek)
 Who know me well, what they know, freely speak,
 So those (the greatest curse I meet below)
 Who know me not, may not pretend to know.
 Let none of those, whom blest'd with parts above
 My feeble genius, still I dare to love,
 Doing more mischief than a thousand foes,
Posthumous nonsense to the world expose,
 And call it mine, for mine tho' never known,
 Or which, if mine, I living blush'd to own.
Know all the World, no greedy heir shall find,
 Die when I will, one couplet left behind.
 Let none of those, whom I despise tho' great,
 Pretending friendship to give malice weight,
 Publish my life ; let no false, sneaking peer
 (Some such there are) to win the public ear,
 Hand me to shame with some vile anecdote,
 Nor foul-gall'd bishop damn me with a note.
 Let one poor sprig of bay around my head
 Bloom whilst I live, and point me out when dead ;

Let

Let It (may heav'n indulgent grant that pray'r)
 Be planted on my grave, nor wither there;
 And when, on travel bound, some rhiming guest
 Roams thro' the church-yard, whilst his dinner's dress'd,
 Let it hold up this comment to his eyes;
 Life to the last enjoy'd, *here* Churchill lies;
 Whilst (O, what joy that pleasing flatt'ry gives)
 Reading my works, he cries—*here* Churchill lives.*

As in this highly finished picture Lothario is the principal figure, and stands foremost on the canvass, we shall cut it out for the entertainment of our readers.

* From his youth upwards to the present day,
 When vices more than years have mark'd him grey,
 When riotous excess with wasteful hand
 Shakes life's frail glass, and hastes each ebbing sand,
 Unmindful from what stock he drew his birth,
 Untainted with one deed of real worth,
 Lothario, holding honour at no price,
 Folly to folly added, vice to vice,
 Wrought sin with greediness, and sought for shame
 With greater zeal than good men seek for fame.

* Where (Reason left without the least defence)
 Laughter was mirth, obscenity was sense,
 Where Impudence made Decency submit,
 Where noise was humour, and where whim was wit,
 Where rude, untemper'd license had the merit
 Of liberty; and lunacy was spirit,
 Where the best things were ever held the worst,
 Lothario was, with justice, always first.

* To whip a top, to knuckle down at taw,
 To swing upon a gate, to ride a straw,
 To play at push-pin with dull brother peers,
 To belch out catches in a porter's ears,
 To reign the monarch of a midnight cell,
 To be the gaping chairman's oracle,
 Whilst, in most blessed union, rogue and whore
 Clap hands, huzza, and hiccup out, Encore,
 Whilst grey authority, who slumbers there
 In robes of watchman's fur, gives up his chair,
 With midnight howl to bay th' affrighted moon,
 To walk with torches thro' the streets at noon,
 To force plain nature from her usual way,
 Each night a vigil, and a blank each day,

To match for speed one feather 'gainst another,
 To make one leg run races with his brother,
 'Gainst all the rest to take the northern wind,
 Bute to ride first, and He to ride behind,
 To coin new-fangled wagers, and to lay 'em,
 Laying to lose, and losing not to pay 'em;
 Lothario, on that stock which nature gives,
 Without a rival stands, tho' March yet lives.

‘ When Folly (at that name, in duty bound,
 Let subject myriads kneel and kiss the ground,
 Whilst they who, in the presence, upright stand,
 Are held as rebels thro' the loyal land)
 Queen ev'ry where, but most a queen in courts,
 Sent forth her heralds, and proclaim'd her sports,
 Bade fool with fool on her behalf engage,
 And prove her right to reign from age to age,
 Lothario, great above the common size,
 With all engag'd, and won from all the prize;
 Her cap he wears, which from his youth he wore,
 And ev'ry day deserves it more and more.

‘ Nor in such limits rests his soul confin'd;
 Folly may share, but can't engross his mind;
 Vice, bold, substantial Vice, puts in her claim,
 And stamps him perfect in the books of shame.
 Observe his follies well, and you would swear
 Folly had been his first, his only care;
 Observe his vices, you'll that oath disown,
 And swear that he was born for Vice alone.

‘ Is the soft nature of some easy maid
 Fond, easy, full of faith, to be betray'd,
 Must she, to virtue lost, be lost to fame,
 And he, who wrought her guilt, declare her shame?
 Is some brave friend, who, men but little known,
 Deems ev'ry heart as honest as his own,
 And, free himself, in others fears no guile,
 To be ensnar'd, and ruin'd with a smile?
 Is law to be perverted from her course?
 Is abject fraud to league with brutal force?
 Is Freedom to be crush'd, and ev'ry son,
 Who dares maintain her cause, to be undone?
 Is base Corruption, creeping thro' the land,
 To plan, and work her ruin, underhand,
 With regular approaches, sure tho' slow,
 Or must she perish by a single blow?
 Are kings (who trust to servants, and depend
 In servants (fond, vain thought) to find a friend)

To be abus'd, and made to draw their breath
 In darkness thicker than the shades of death?
 Is God's most holy name to be profan'd,
 His word rejected, and his laws arraign'd,
 His servants scorn'd, as men who idly dream'd,
 His service laugh'd at, and his Son blasphem'd?
 Are debauchees in morals to preside,
 Is Faith to take an Atheist for her guide?
 Is Science by a blockhead to be led?
 Are states to totter on a drunkard's head?
 To answer all these purposes, and more,
 More black than ever villain plann'd before,
 Search earth, search hell, the devil cannot find
 An agent, like Lothario, to his mind.'

If there really be, which is hardly possible, such a character as Lothario existing, it certainly deserves all the severity of censure which our author has here so liberally bestowed upon it: but as poets are apt to deal in fictitious personages, we must charitably suppose this to be only a creature of the imagination; and this we are the rather inclined to think must be the case, because whenever Mr. C. thinks proper to satirize real characters, he seldom scruples putting real names at full length, as he has in this very poem, when speaking of Murphy, Langhorne, Blackiston, Burton, &c. all whom he has treated, whether deservedly or not we will not pretend to say, with his usual asperity. The address to Panegyric, the very arch lines on prerogative and privilege, with the sensible reflections at the latter part of the poem on loyalty and freedom, are not the least shining parts of this performance: but we will not anticipate our reader's pleasure by any more quotations, and shall only add, that we heartily wish the poet would forget the parson, and not constantly introduce so many * scripture phrases,

* For instance,

' Broad is the road, and difficult to find,
 Which to the house of satire leads mankind,
 Narrow and unfrequented are the ways,
 Scarce found out in an age, which lead to praise.'

' Search thro' my alter'd heart, and try my reins.'

' Wrought sin with greediness'——

—— ——— ' live and not die.'

—— ——— ' not die, but live.'

—— ——— ' pamper'd Pride,

Clad like a priest, pass'd by on t' other side.'

—— ——— ' to hymn thee in the gates.'

and allusions to holy writ, which must shock every serious mind, and which, in many places, border near upon profaneness : this fault excepted, we think the Candidate an excellent poem, and congratulate Mr. Churchill (who, if he pleases, may call it *extorted praise*) on the publication of it.

ART. VIII. *The History of St. Kilda. Containing a Description of this remarkable Island ; the Manners and Customs of the Inhabitants ; the Religious and Pagan Antiquities there found ; with many other curious and interesting Particulars. By the Rev. Mr. Kenneth Macaulay, Minister of Ardnamurchan, Missionary to the Island, from the Society for propagating Christian Knowledge. 8vo. Pr. 4s. in Boards. Becket and De Hondt.*

WE own ourselves to have been not a little disappointed, on many accounts, in perusing this history, having found in it nothing so entertaining as the description of the same island published about half a century ago by Mr. Martin. The whole yearly rent of this wonderful island amounts to the sum of 11 *l.* sterling, all the adult males upon it being no more than 22. But our greatest disappointment arose from the account which Mr. Macaulay gives us of the language of the natives, which he says is ‘ a very corrupt dialect of the Galic, adulterated with a little mixture of the Norwegian tongue.’ Our disappointment is the greater, as some very learned men of the last age (the famous Leibnitz particularly, in his *Collection, Etymol.* vol. i. p. 153.) were of opinion that “ if there were any island beyond Ireland, where the Celtic language is in use, by the help thereof we should be guided, as by a thread, to the knowledge of yet far more ancient things.” Mr. Macaulay’s account of the St. Kilda language has awakened us out of this pleasing dream, as that island promised the fairest for the proposed discovery. We cannot, however, help wishing that this author had given us some specimens of the St. Kilda language, as we are strongly inclined to believe that what he calls the Galic, is in reality the old Celtic, and very possibly his Norwegian tongue may be the same. But to return to our history.

‘ The island of St. Kilda, says our author, in his introduction, may be ranked among the greatest curiosities of the British empire. The situation of the place, the genius of its inhabitants, their manners and customs, the constitution of their little commonwealth, that amazing dexterity with which they manage the most important branches of their business, that unexampled courage, with which they encounter dangers insurmountable to any other race of men, and that perhaps happy ignorance,

rance, which renders them absolute strangers to those extravagant desires and endless pursuits, which keep the great and active world in a constant agitation: all these, and some other extraordinary circumstances, taken together at one view, seem highly to merit the attention of the inquisitive.'

We can by no means be of this reverend gentleman's opinion in the above paragraph, from any curiosity either artificial, natural, or civil, that occurs in the course of his work. His voyage to St. Kilda, though troublesome and tempestuous, has nothing in it particular, excepting the hospitality of the natives, who received and entertained him and his companions. But he has a most excellent knack of finding similitudes between the old Italian customs as described by Virgil, and some observations which he made at St. Kilda; nor can he resist the temptation of transcribing a passage of that poet, proving that the flight of sea-fowls was a very bad prognostic at sea: he finds another similitude between the St. Kilda anchors, which are made of a large hamper of strong wicker, and nearly filled with stones, and those of the antient Phœnicians, as they are described by Diodorus Siculus; and he travels as far as Japan and Siam to complete his parallel. After this we are entertained with what our author calls a description of St. Kilda, which contains nothing curious, nor even worth the notice, excepting that the inhabitants are a very despicable people, and live upon a most miserable rock. They have, however, according to our author, a peculiar method of husbandry, which was in express terms recommended by Virgil 1800 years ago; and a St. Kildian's landed estate is as large as any that came to the share of the old Roman consuls and dictators. We have also a quotation from Virgil to prove, that, in his description of the Alps and Appennines, he describes many of the phenomena that happen in St. Kilda.

The third chapter of this work is employed upon the St. Kilda houses, the staller's house, and a druidical place of worship, in the island of Boreray. We shall not trouble our readers with any of the author's observations or descriptions of those particulars, many of which we can by no means comprehend; and were they comprehensible, they seem to be of very little or no importance. We shall, for the same reason, omit his quotations from Tacitus, and his dissertations on the druids and druidical worship; and on the temple of Brendan, who, it seems, was an Irish saint; though our author observes, 'that neither he nor Columba, nor Bridget, nor Patric, no, nor the apostles of Jesus, had that very significant word prefixed to their names in that tongue, while by those who spoke the Latin, and the modern languages of Europe, this high title was in their great

wisdom very liberally dispensed : nay sometimes it has been most graciously given to imaginary beings, and in great numbers too, witness St. Ursula, and her *eleven thousand virgins* ; and what is still worse, though not more ridiculous, it has been most unjustly prostituted to the worst, or to the most foolish of men, by those who had a very strange right, *though a divine one*, to canonize whom, and to sanctify what they thought fit.'

Our author, in a note to this passage, takes care to maul the church of Rome for the numerous saints she has dubbed ; but the reader, we fancy, from the above specimen, will have no great desire of a farther acquaintance with Mr. Macaulay's polemical qualifications. Chapter the sixth, which treats of the sacred fountains of St. Kilda, of the Culdees, and Hirta, being the true name of that island, is filled with the same trite, vague, and indetermined matter ; and had the author consulted Sir Robert Sybbald's history of Fife, he would have seen that popery, by which we mean the Romish clergy, and hierarchy, was but lately introduced into Scotland ; and that the Culdees, which word, according to Sir James Dalrymple, signifies, "a black hood," were the original apostles of Scotland, and were all of them presbyters, without any bishops among them. If there is any merit in our author's etymological discoveries, it is in the similarity between Hirta, the antient name of St. Kilda, and the old Celtic word Hert, which signifies land ; but even this observation, we apprehend, is not new. His hunting for parallels through all the heathen mythology and poetry, as well as the Greek, Saxon, British, and Phœnician, learning, is of very little service either to the interests of literature or his own reputation. Both Virgil and Milton are called in to describe the sea and land fowls on or near St. Kilda ; and even Mr. Pope lends his assistance. The curious naturalist, however, may find some entertainment in this part of Mr. Macaulay's work.

His ninth chapter, which treats of augurs and auspices, is trifling beyond all conception, by his ridiculous application, on every occasion, of classical and antient learning to so uninteresting a subject. The St. Kilda method of catching wild fowl, contained in the tenth chapter, is very entertaining.

' I have hinted above, that the men of Hirta are divided into fowling parties, each of which consists generally of four persons distinguished by their agility and skill. Each party must have at least one rope about thirty fathoms long : this rope is made out of a strong raw cow hide, salted for that very purpose, and cut circularly into three thongs, all of equal length ; these thongs being closely twisted together, form a three-fold cord, able to sustain a great weight, and durable enough to last for about two generations : to prevent the injuries it would otherwise

wife receive from the sharp edges of the rocks, against which they must frequently strike, the cord is lined with sheep-skins, dressed in much the same manner.

* This rope is a piece of furniture indispensably necessary, and the most valuable implement a man of substance can be possessed of in St. Kilda. In the testament of a father, it makes the very first article in favour of his eldest son: should it happen to fall to a daughter's share, in default of male heirs, it is reckoned equal in value to the two best cows in the isle.

* By the help of such ropes, the people of the greatest prowess and experience here, traverse and examine rocks prodigiously high. Linked together in couples, each having either end of the cord fastened about his waste; they go frequently through the most dreadful precipices: when one of the two descends, his colleague plants himself on a strong shelf, and takes care to have such sure footing there, that if his fellow adventurer makes a false step, and tumbles over, he may be able to save him*.

* Undoubtedly these are stupendous adventures, and equal to any thing in the feats of chivalry: I was present at an operation of this kind. My curiosity led me to so uncommon a trial of skill: before it was half over, I was greatly shocked and most heartily sick of it. Two noted heroes were drawn out from among all the ablest men of the community: one of them fixed himself on a craggy shelf: his companion went down sixty fathoms below him; and after having darted himself away from the face of a most alarming precipice, hanging over the ocean, he began to play his gambols: he sung merrily and laughed very heartily. The crew were inexpressibly happy, but for my part, I was all the while in such distress of mind, that I could not for my life run over half the scene with my eyes. The fowler, after having performed several antic tricks, and given us all the entertainment his art could afford, returned in triumph, and full of his own merit, with a large string of fowls about his neck, and a number of eggs in his bosom.

The remaining part of this chapter is equally entertaining.

* * The following anecdote of the present steward of St. Kilda's deputy, in the summer after I left the island, will give the reader a specimen of the danger they undergo, and at the same time of the uncommon strength of the St. Kildians: this man observing his colleague lose his hold, tumbling down from above, placed himself so firmly, upon the shelf where he stood, that he sustained the weight of his friend, after falling the whole length of the rope.

We cannot give the ſame character of the next chapter, concerning the people of Hirta, their number, diſeaſes, perſons, dreſs, language, genius, manners, and cuſtoms ; for it contains nothing new or intereſting, excepting a long quotation from Mr. Martin. The ſtate of religion at St. Kilda, in chapter twelfth, is of the ſame caſt ; and having never been ourſelves on the iſland, we cannot reſolve the queſtions ſtated by the author, whether the iſland is a place proper for a fiſhery ? which he ſeems to reſolve in the affirmative. By the author's own confeſſion, his chapter the fourteenth, which treats of the firſt inhabitants of Hirta, its revolutions and preſent ſtate, is at once unimportant and full of uncertainty ; but Mr. Macaulay, upon the whole, concludes, that 'if all things are fairly weighed in the balance of unprejudiced reaſon, the St. Kildians poſſeſs as great a ſhare of true ſubſtantial happineſs, as any equal number of men elſewhere.' After all we have ſaid, though we cannot be of opinion that the new materials of this work are of ſufficient conſequence to fill a volume of the price of four ſhillings, yet it is very poſſible that ſome hints and particulars ſuggeſted by this author, may open fields of future knowledge and enquiry, which may be of benefit to learning.

ART. IX. C. Cornelius Tacitus *a falſo impietatis crimine vindicatus* : Oratio ex Inſtituto Viri Cl. Franciſci Bridgman Militis, habita in Sacello Collegii *Ænei naſi* Oxon. 12 Kalend. Januarias, A. D. MD.CC.LXII. a Joanne Kynaſton, A. M. Collegii *ejuſdem* Socio. Pr. 1s Flexney.

THE author of this oration undertakes to defend Tacitus the hiſtorian, againſt the ſevere cenſure of Famianus Strada, chiefly on the article of impiety and irreligion. His deſign is to prevent the prejudices, which the partial and injudicious cenſure of that jeſuit and ſome other moderns, may create in the minds of young gentlemen, ſo as to deter them from reading that celebrated writer ; though this caution does not ſeem altogether ſo neceſſary in the preſent age, when infidelity is rather a recommendation to the fashionable and polite part of the world. Strada's accuſation is chiefly founded on the following paſſage : *nec unquam atrocioribus populi Romani cladibus, magiſve juſtis indiciis approbatum eſt, non eſſe curæ Deis ſecuritatem noſtram, eſſe ultionem.* This paſſage, ſo greatly decried by the enemies of Tacitus, our author conſiders only as a warm and unguarded expreſſion of the hiſtorian, lamenting the vices and public calamities of his country. Beſides, it may be obſerved that the hiſtorian alludes only to the ſecurity of the Romans ;

Romans; whom the gods, incensed by the general corruption and iniquity of that people, thought worthy of punishment, but not of their special care and protection; which is rather an argument in favour of Providence, since the Deity, by punishing the iniquity of nations, must be allowed to attend to sublunary matters. Our author does not deny but there are some expressions in Tacitus, which favour of irreligion; but not to mention, that they may be favourably explained, they are excusable in a writer who was a stranger to revelation, and whose love for his country, and for expiring virtue, in a manner compelled him to break out into some angry exclamations. He then proceeds to enumerate several passages, which plainly demonstrate that Tacitus acknowledged the divine vigilance, goodness, power, justice, &c. passages which had been artfully and jesuitically concealed by Strada, in his second prolusion. This same critic having also accused the Roman historian of dwelling too much on the success of the wicked, our author refutes the charge by the example of Tiberius and Nero, torn and devoured by the remorse of their guilty consciences, *Scelerum conscientia agitati dilaceratique, ita ut suas ipsi pœnas faterentur*. He concludes with a pathetic apostrophe to Tacitus, expatiating on the beauties and excellencies of that great master of history and politics. Upon the whole: Mr. Kynaston seems to have succeeded in his argument, and, by a long meditation on his favourite historian, to have imbibed the style, the *Latinitas vivida et robusta*, of that admirable writer.

ART. X. *Essays*. I. *On the Populousness of Africa*. II. *Of the Trade at the Forts on the Gold Coast*. III. *On the Necessity of erecting a Fort at Cape Appolonia*. *Illustrated with a new Map of Africa, from Cape Blanco to the Kingdom of Angola*. 8vo. Pr. 1s. 6d. Lowndes.

MR. Hippisley, the author of this work, which he addresses to the earl of Hillsborough, has led us, in his first essay, to the knowledge of a Terra Incognita. 'As for the notion, says he, of Africa's interior regions being full of barren wastes, inhabited only by wild beasts, this is a mere vulgar error, derived from the antients, who gave up the whole torrid zone as uninhabitable. By the accounts we have along the west side of Africa, from traders who out of all dispute have come from the most inland parts, they are extremely well peopled, and the country in general quite fruitful and verdant. It lies, indeed, almost intirely in the torrid zone: but will that be taken for a reason, even if we had not the above accounts, for its being

thought bare of inhabitants? Let us look to those countries, both to the east and west of Africa, that lie in the same latitudes. Is the Mogul Empire, Siam, Sumatra, Java, Borneo, part of China, the Philippine Islands, and the other places in the East Indies between the tropics, thinly inhabited? Was any place more populous than Peru and Mexico before the Spaniards extirpated the natives? yet does the equinoctial line pass directly over the middle of these countries.

Our most northern place of traffick is Senegal, the most southern Angola, a coast which, allowing for the indentations of the bays, contains little less than four thousand miles in length. Many of the slaves brought to the different trading places scattered on this vast extent of sea-shore, we have very sufficient reason to conclude, from the accounts of the black merchants trading to the gold coast, and often from the colour of the slaves themselves, are natives of nearly the utmost extremities of Africa. The descriptions they give of the dress, persons, and customs of the nations from which they come, or to which they are near neighbours, agree exactly with those of the Moors in Barbary, and the back parts of Tripoli; a distance so prodigious from the Gold Coast, that we may from thence very reasonably take for granted that great numbers of the slaves purchased at Angola are brought from the interior parts of Ethiopia, and the borders of the Indian Ocean. Thus then, the space from which we draw slaves, has an extent, along the sea, from sixteen degrees north to about twelve degrees south, and its inland boundaries reach from the confines of Mount Atlas to the back of Nubia, the head of the Nile, and so on to the Straits of Mozambique.

I believe it will be very readily allowed, that there never could have been fewer inhabitants in this tract of country, being at least three fourths of the whole continent of Africa, than in the British Islands, Holland, Germany, Switzerland, Italy, France, Spain, and Portugal, which together make scarcely one fourth of Europe.

The author then goes into ethical and physical disquisitions concerning the different obstacles to propagation that prevail in Europe, to which the Africans are intirely strangers; and his reasoning on that head is very plausible. He then proceeds to shew that polygamy, in Africa, is of infinite service to propagation, though in Europe, where the balance of the two sexes is pretty equally poized, it would be destructive. The principle he proceeds upon to prove this depends on a fact, of which we own ourselves to be very dubious, viz. that the number of women born in Africa, must exceed those of the men (if we understand Mr. Hippesley rightly) at least in the proportion of six

six to one ; and he concludes, upon the whole, that though for these 80 or 100 years past, Africa has sent to the European colonies in America annually at least 40,000 of her Negroes, yet she can not only continue supplying the West Indies, in the quantities she has hitherto, but, if necessity required it, could spare thousands, nay, millions more, and go on doing the same to the end of time.

The second essay on the trade at the forts on the Gold Coast, is entirely mercantile, and the author concludes,

‘ 1. That forts are absolutely upon the coast of Guinea, to preserve and encrease the trade of the shipping.

‘ 2. That the forts will be of no use, if the chiefs of them are not permitted to trade.

‘ 3. That the salaries and other emoluments of the chiefs, being barely sufficient for a livelihood, cannot enable them to out-trade the shipping.

‘ 4. That the slaves being sent off by the chiefs own vessels, these chiefs are at equal charges with other owners.

‘ 5. That being sent by the vessels of others, the slaves are even dearer to them than going by their own, as there is a profit in the freight, which profit is paid by the freighter.

‘ 6. That if the chiefs buy to sell again on the coast, they not only *are not rivals to the masters of ships*, but are really *their factors*, and that too for *very moderate commissions*.

‘ 7. That to prohibit them sending slaves on freight is tantamount to an absolute prohibition of all trade whatever at the forts ; and

‘ 8. That such a prohibition must sling vast trade into the hands of foreigners, distress the English, render the forts not only useless but contemptible, lengthen the voyages, and, in every respect, lessen the profits of the shipping.’

The author, in his third essay, on the necessity of erecting a fort at Cape Appolonia, which he resolves in the affirmative on account of the rivalry of the Dutch, is more proper for the consideration of a committee of men of that trade, than for a Critical Reviewer. The reader, however, will here find several very interesting particulars, which, if properly supported, may be of great public utility to this nation. We must observe, upon the whole, that facts which come from a person upon mercantile subjects, in which he is personally concerned, ought to be most carefully canvassed before they are credited ; and, to our own knowledge, some gentlemen who have had, perhaps, as good opportunities of knowing Africa as this author, differ very greatly from him in many important particulars,

FOREIGN ARTICLE.

ART. XI. *Traité de l'Horlogerie, &c. Or, A Treatise on Clock-work; wherein the Author treats of this Art, relatively to civil Use, to Astronomy, and Navigation, upon Principles confirmed by Experience.* By Ferdinand Berthoud, Clock-maker at Paris. In Two Volumes 4to. To be had at Nourse's, and Vailant's in the Strand.

THE author of the work which we have here undertaken to examine, has already published several essays on this art, that have been well received in the republic of letters. This now before us is a larger performance, wherein the subject seems to be almost exhausted; a performance of great labour and ingenuity, elegantly printed on fine paper, and beautifully adorned with thirty-eight copper-plates. Yet the modesty of this able artist would not permit him to stile it a complete treatise, for which, he says, the whole life of a man of genius, of a philosopher, and of a mechanic, would scarce suffice; he sends it abroad only as an essay, containing a great number of experiments and observations never before published. Having found most books defective with regard to the rules to be observed in the construction of machines for the measurement of time, he was induced to draw up this work for his private use, and upon principles founded on his own experience. It is true there have been several other books published on clock-work; but they abound with descriptions, and contain very few principles, so that while the practical part is improved, the theory is neglected. Not that those ingenious artists who have constructed excellent machines for the measurement of time, have been directed merely by chance; but if they had any rules they kept them to themselves; and to judge of the principles even of artists of the greatest reputation, from the continual change in their manner of constructing, it seems pretty plain that they had no fixt or settled rules, but were intire strangers to the laws of motion, and the principles of mechanics, which are absolutely invariable. Our author, therefore, flatters himself, that he will meet with a favourable acceptance of his scheme for perfecting this art, which is to publish the discoveries he has made in the long exercise of his profession. This, we must own, shews a generous, a noble spirit; to spare no pains nor expence in gaining instruction, and after he has carried his point, to make no mystery of his superior knowledge and improvement. It were to be wished that ingenious men in every other art and profession, would follow so laudable an example, in communicating their discoveries to the public; thus would their researches be pre-
served

served from oblivion, and become serviceable to those who are desirous and capable of making further improvements. But the narrow views of private interest are generally a bar to this public spirit.

The work before us, is divided into two parts.

PART I.

The first contains thirty-six chapters, taken up chiefly with the description of the several machines used in clock-work. He begins with treating of the division of time, which is measured by the revolution of the sun; then he proceeds to a definition of true and mean time, and shewing that the sun varies in its course, he explains the causes of this variation. Next he gives the description of a pendulum clock, with ingenious remarks on the machines adopted for striking the hour, and the means of rendering them more simple. To this he subjoins a general notion of the repeating of a watch, and explains its principal effects. After he has entered into a minute detail of the pendulum clocks, he comes to those of the portable kind, commonly known by the name of watches, and favours us with an ample description of the several parts of this ingenious machine; next he describes the parts of a repeater, and shews the manner of making the equation of time.

The time measured by clocks is uniform in its nature, and called mean time; that measured by the sun is variable, and called true time; yet, as we make use of the revolutions of the sun for the mensuration of time, endeavours have been used to construct clocks in such a manner that they should follow the sun's variations, and this is the object of the equation added to those machines. On this occasion the whole mechanism is explained, and shewn to consist in a needle of minutes, which moves unequally like the sun, while another needle moves uniformly, and expresses the mean time. The variations of the sun have been calculated by astronomers in their equation tables, and these are made use of to regulate the motion of the needle of true time.

After giving a complete detail of the construction of equation clocks and watches, and particularly of the two constructions of equation invented by M. Rivals, our author enters into the practical part, and demonstrates the utility of those several machines. But as it is not sufficient to shew the construction of machines for measuring time, but it is also necessary to explain in what manner those machines are executed, he thence takes occasion to describe all the different tools invented by artists either to abridge the manual operations, or to render them more complete; for it is chiefly to the invention of those instruments that clock-work is indebted for its present state of

perfection. He then examines the causes by which the machinery of clock-work is stopped or varied, where he enters into some details concerning the manner of mending or repairing a watch. This affords him an opportunity of investigating the variation of pendulum clocks; and of making some reflections on the method of estimating the new performances of artists in the different branches of clock-work. After descanting on the operations requisite for constructing the movement of a clock, as also for those of a sun-dial, he concludes this part, and the first volume with four equation-tables, which will serve above a century for common and leap-years: these are taken from the Ephemerides of the Heavenly Motions, by the abbé de la Caille. The author ingeniously explains the use of those tables for regulating clocks and watches, as also the manner of regulating an astronomical clock by the fixed stars.

PART II.

In order to establish a theory on the machines by which time is measured, the subject of this second part, our author begins with demonstrating the laws of equilibrium in a simple lever. This principle being established, he makes use of it to explain in what manner the wheels, which are compounded of levers, acting upon one another, transmit the force of the agent that sets them in motion, and what is the law of their revolutions. He then considers the same lever acting upon a second lever, and estimates the velocities they receive from an impressed motion, and the force with which they act. After establishing these principles, he lays down rules for measuring, in a general manner, the force communicated from one wheel to another. From thence he proceeds to treat of the laws of the simple pendulum, and gives the solution of two problems, the first to find the number of vibrations, which a given pendulum makes in an hour; the second, the number of vibrations being given, to find the length of the pendulum. He then treats of the properties of the simple pendulum, and of the different obstructions which impede the isochronism of its vibrations. To remove those obstructions as much as possible he dwells a considerable time on each particular, and has recourse to experiments, with a view of fixing the limits of the theory. These experiments are extremely curious and accurate, but too long to be particularly enumerated, being the subject of several chapters. In general, we may observe that they relate to the friction of the pendulum, the resistance of the air, the extension of bodies by heat, and contraction by cold, the inequality of force in the body that moves the pendulum, all which obstructs the isochronism of the vibrations of the regulator.

After

After he has gone through this course of experiments, he establishes certain principles in regard to the force of the motion of the balance, and gives the method of calculating the weight which a balance ought to have, and the arcs it should describe, to the end that it may be in a due proportion with the mover ; or if the regulator be given, the means of finding the force of the mover, &c.

Our author had already exhibited a description of an astronomical clock ; but this not having attained the degree of perfection he at first proposed, he endeavoured afterwards to construct a new one, in which he has exerted all his abilities : he flatters himself with having brought it to a degree of perfection far superior to any-thing that has been yet executed in the kind. After describing this clock at large, he enters into a detail of several experiments, which he had made, in order to carry the pendulum and its suspension as near the mark as possible.

Having met with some success in perfecting astronomical clocks and watches, he was encouraged to form a scheme for rendering this art subservient to the improvement of navigation, a scheme which he had long projected, before he was able to carry it into execution. But after repeated essays, amendments, and infinite pains, he flatters himself he has brought it to such a degree of improvement as he could hardly have expected. Such a machine is of too great utility in navigation, not to be made public. And even, were it not to answer the end proposed, it may afford some useful hints in regard to so capital a point, for the discovery of which divers nations, and especially the English, have published rewards. Our author assures us, that his marine clock was quite finished, when he heard that a London clock-maker (he means Mr. Harrison) was at work upon the same subject. The occasion of that gentleman's first entering upon this attempt our author does not pretend to know ; but this he can affirm, that as to his own mechanical enquiries, he has been directed merely by natural impulse. He may have hit upon the same thing with other men, but he never coveted any false honour, by copying or claiming the inventions of another artist. This he affirms in the most serious manner, and, as a man of reputation, he deserves to be believed. He desires no public reward, the greatest he aspires to would be to succeed in his attempt, and do service to mankind. He only waits, he says, for a favourable opportunity to make a trial of it at sea.

The subject of astronomical clocks leads our author to treat of the longitude, and its purposes at sea, as also of the uses of clock-work towards discovering the longitude. With this view he expatiates on the principles he has followed in the construction of a marine clock, and gives a plan of the whole machine.

machine. To this he annexes a variety of experiments, and subjoins a scheme for constructing a marine clock still more simple and less expensive than that which he has executed. After favouring us with some observations and experiments relative to astronomical clocks, by way of addition he makes several important remarks, in regard to the construction of watches, and displays all his abilities in carrying this branch of his art to its highest degree of perfection. At the end of the second part he gives us a table of the lengths of the pendulum; and in the index he has inserted, the explanation of some technical terms, which are not defined in the body of the work.

Such is our author's plan, of which we have endeavoured to give a succinct idea, the matter being too copious to enter into a further detail. As to the manner of executing it, he writes, indeed, more like an artist than a scholar, which is the occasion of his inequality of style, of his tedious details, and frequent repetitions. These are inaccuracies which the ingenious author himself acknowledges, and for which the candid public ought to make proper allowances. It is impossible, he says, but such little blemishes of style must fall from the pen of a person, who was continually interrupted in his studies by business, and by the avocation of domestic affairs. An artist can have but little time to spend in his cabinet. It is sufficient for him to write so as to be understood. If his work should have any merit in regard to the handling of the subject, he hopes it will be a compensation for the incorrectness of style and language. He thought it more advisable to publish it with all its defects, than to keep it locked up for his own use. He has not the common vanity of authors, to say he was pressed or solicited, or that a copy was surreptitiously taken from him; he sent it abroad as a volunteer, merely with a view of serving the public. Should mathematicians object that he might have omitted many particulars, they ought to consider that his work is not designed for scientific people, but for artists, for workmen, and the lovers of clock-work: he is sensible that the ideas of those people are extremely inadequate, and it is necessary to conduct them gradually into the road of perfection.

ART. XII. FOREIGN LITERARY INTELLIGENCE.

F R A N C E.

PARIS. *Histoire de l'Irlande ancienne et moderne, tirée des Monumens les plus authentiques. Par l'Abbé Mac Geoghegan. Tom. III. à Paris. Or, The History of Ireland, ancient and modern, extracted from*

from the most authentic Records. By the Abbé Mac Geoghagan. Vol. III. 4to. at Paris : and to be had at Nourse's and Vaillant's, in the Strand.—The first volume of this history was published in the year 1758, and contains an account of Ireland from the earliest times to the reign of Henry II. when that island came under the English government. This great revolution is related at length at the end of the first volume. The second was published in 1762, and contains the transactions in that kingdom from the reign of Henry II. to the death of queen Mary, in 1558. The third, published in 1763, relates the events that happened in the long reign of queen Elizabeth, and concludes with a summary of the history of the four Stuarts that sat on the British throne. The accounts of the Revolution being such as might give offence to our government, the bookseller's name is not put to the title-page, and it is pretended to have been printed at Amsterdam, probably because our new allies the French would not openly license a work so injurious to this nation, just at the conclusion of the peace. The author being a zealous ecclesiastic of the Romish religion, we must naturally expect such accounts of that island, as favour of bigotry and prejudice. Though his partiality against the English is expressed in the bitterest terms of invective; yet this is moderation, when compared to the torrent of abuse which he pours out against the Protestant religion. His style is inelegant, and his method confused; yet in what relates to the antient history of Ireland, the work may be of use to a more judicious compiler. Perhaps we may have occasion to examine more minutely into this history in some future Review.

Histoire Poétique, tirée des Poètes François. A Paris, in 12mo. 1763. Or, The Poetic History; extracted from the French Poets. At Paris.—M. Rollin seems to have laid down the plan of this work, by expressing a desire of a mythological history in a single volume, which should contain the most considerable facts, such as are most known, and best adapted for facilitating the study of authors, without any parade of erudition, but merely for the use of young people. The reader will conclude from so great an authority, that this work was wanting for the instruction of youth, and be pleased to find that the author has succeeded in his undertaking.

Bibliothèque instructive, ou Traité de la Connoissance des Livres rares & singuliers. Par Guillaume François Debure le jeune, Libraire de Paris. A Paris. 1 Vol. in 8vo. Or, The Instructive Library, or a Treatise, in which the Reader is introduced to the Knowledge of scarce and extraordinary Books. By William Francis Debure, jun. Bookseller at Paris. One Volume, in 8vo.—This work contains a well chosen catalogue of the greatest part of those valuable books

books that have successively appeared in the republic of letters, since the discovery of printing to the present time ; with notes on the difference and scarcity of their editions, and remarks on the cause and degrees of this actual scarcity. The author likewise shews the manner of distinguishing between genuine and counterfeit editions, and gives a particular typographical description of the form in which those volumes are printed, whereby it will be an easy matter to know those copies, either mutilated in part or absolutely imperfect, which are every day vended in the trade, so as to distinguish them with the utmost certainty from such as are entirely complete. The whole work is regularly disposed, according to the different arts and sciences, and is moreover enriched with a general index of authors, and a complete system of biography. This first volume relates only to theology.

The knowledge of books, as the author says in his preface, may be considered in two different lights. The first enables us to form a right judgment on the goodness or utility of a literary performance. The second consists in knowing the value of a book in the way of trade, the different editions, their merits and scarcity, the method of distinguishing the genuine from counterfeit editions ; in consequence whereof, he divides books into two classes. The first contains the ordinary editions of books, and in general all useful performances. This branch has been handled by several of the literati, to whom it properly belongs ; and accordingly our author does not attempt to meddle with it : he only gives the name of such books, and says they are much esteemed. The second contains scarce books, that is, books of imaginary merit, as the author judiciously observes, because they have no intrinsic worth, but their whole merit depends on the fancy and taste of a few persons.

Among the scarce books, the literati will be pleased to find those primitive editions, which, on some occasions, may supply the place of manuscripts, and those rude essays which are capable of conveying an idea of the art of printing in its infancy. The author begins his catalogue with the text and different translations of the Bible. That of cardinal Ximenes, or the *Biblia Complutensis*, printed in 1514, is the first he mentions, being very scarce, and, on that account, extremely valuable. He afterwards takes notice of the Polyglot Bibles of Antwerp, Paris, and London. From the Polyglots he proceeds to the Hebrew Bibles, among which that of Athias, printed at Amsterdam in 1705, is the most esteemed. But our author takes more notice of the edition of the Vulgate published by John Fust, without a date or name of place ; it is to be seen in the library of the Mazarin college, and supposed to have been
printed

printed in 1450. He likewise gives a particular detail of the Bible of Mentz, printed in 1462, by John Faust and Peter Schoyffer; notwithstanding these two editions have no other merit than their antiquity. The first book that was printed with a date, is a Psalter, published at Mentz in 1457, by John Faust and Peter Schoyffer.

There is another kind of books that raise the attention of the curious, namely, those against religion, such as Servetus *de Trinitatis erroribus, de Trinitate*, and especially his *Christianismi Reformatio*, of which there is said to be only one copy; his dialogues on the Trinity, on Purgatory, and several others mentioned in this catalogue: as also those of Poffel, Jordanus Brunus, Bodinus, Vanini, and several others.

We shall not enter any farther into the merits of this work; it seems the author intends to divide it into five volumes, which will be published with all convenient expedition. The work will be of great use to booksellers, and those who have a curiosity to be possessed of such books as are to be met with difficulty in other libraries.

L'Art de la Teinture en Soie. Par M. Macquer. A Paris, 1763. Or, *The Art of Silk Dying. By Mr. Macquer. At Paris, 1763.*—This is a folio pamphlet of 86 pages, wherein the ingenious author, after giving a short view of the theory of dying in general, proceeds to a full description of the art of dying in silk. All the different operations of this art are described with such precision and perspicuity, as plainly shew the author to be a thorough master of his subject. On each operation in each colour, as well as on the materials used for dying, the reader will meet with a great variety of reflections, which at the same time will be entertaining to such as delight in the study of natural philosophy, and prove useful to the artists.

Terræ Sanctæ Tabula, Scripturæ Sacræ, Flavii Josephi, Eusebii, et Divi Hieronymi, innumerisque aliorum Historicorum, Commentatorum, Geographorum, Viatorum, sive recentium, Romanorum, Græcorum, Hebræorum, Arabum, Testimoniis delineata, Opus Posthumum Gulielmi De Lisle, Primarii Regis Geographi, ex Archivis Geographico Rei Navalis Gallicæ, erutum et editum a Josepho Nicolao De Lisle, Auctoris Fratris, Rei Navalis Astronomo, Geographo, Anno 1763, sub Auspiciis Illustr. D. D. Ducis de Choiseul, summi Rei Navalis & Bellicæ administris. Parisiis.—This is a posthumous work of the celebrated geographer De Lisle, a work of great use for understanding the holy scriptures. It is a correct map of the Holy Land, comprehending not only Palestine with the Hebrew tribes, in the form and manner as they continued to the dissolution of the kingdoms of Israel and Juda, but likewise as they existed after the

return from the captivity of Babylon, to the taking of Jerusalem by Titus Vespasian. The modern names of a number of places have been added, the territories of Tyre and Sidon are marked with great precision, and all the different divisions of that country under Moses, Joshua, the Kings, and the Romans, are clearly expressed. The map itself is elegantly engraved, which is the character of all M. De Lisle's performances.

Le Conservateur de la Santé, ou avis sur les Dangers, qu'il importe à chacun d'éviter, pour se conserver en bonne Santé, et prolonger sa Vie. On y joint, des Objets de Reglement de Police relatifs à la Santé. Par M. Le Begue de Presse, Docteur Regent de la Faculté de Médecine de Paris, & Censeur Royal. A Paris. 1 Vol. 12mo. 1763. Or, *The Preserver of Health, or Advice concerning the Dangers which it behoves every Man to avoid, in order to maintain himself in a State of good Health, and to prolong his Life. To which are added, Some Regulations of the Police in regard to Health. By M. Le Bergue de Presse, Physician and Censor Royal at Paris. 1 Vol. in 12mo.*—The learned and humane author of this performance, having cast an eye on the many perils with which poor mortals are surrounded, thought he should do a considerable piece of service to the human species, in exposing those dangers which threaten our health. Not satisfied with pointing out the means to avoid them, he likewise shews us how to prevent the unhappy consequences of those which we have not been able to escape. This useful treatise he divides into thirteen chapters; the first treats of the dangers arising from the different temperature of the atmosphere. The second considers water relatively to the uses of life. Artificial liquors are the subject of the third. The fourth examines the inconveniencies that attend the use of particular aliments. In the 5th the author enquires into the quantity and quality of food, and the time of repast, relatively to the bad effects that may arise from them. The sixth treats of raiment; the seventh of sleep; the eighth of exercise and rest; the ninth of the passions; the tenth of excretions; the eleventh contains several articles as corollaries to the tenth; the twelfth treats of dangers that are attended with sudden and fatal consequences to health, as impure coition, the breath or biting of distempered animals, &c. The thirteenth and last treats of precautionary remedies, imaginary diseases, and the abuse of books of physic. Upon the whole: This is a work dictated by humanity, the scope of the author being to preserve his fellow-creatures from the dangers which threaten their life, or at least their health, and even to repair as much as possible the mischief arising from former acts of imprudence.

I T A L Y.

FLORENCE. *Caratteri di Teofrasto Greco Toscano, colle le loro illustrazioni, varie lezioni e Note, Tom. 3. in Firenze, 1752, in 8vo.* Or, *The Characters of Theophrastus, translated from the Greek into Tuscan, with Notes and various Readings. Volume the 3d, in 8vo.*

James Cartieri, a bookseller in Florence, has given notice to the public, that the abbate Ubaldo Montelatici, and the doctor Saverio Manati, are jointly concerned in compiling a general dictionary of botany and agriculture, in Italian, Latin, French, and, so far as is possible, in Greek, German, Spanish, English, Arabic, &c. This work will be contained in three, or, perhaps, four volumes in folio.

The learned Signor Bandini, of this city, has lately published the following work: *Justiniani Magni Imperatoris & Eudoxiæ Augustæ, Opera quædam Anecdota, nunc primum ex MSS. Codd. Bibliothecæ Medicæ, Græce et Latine, in lucem prodeunt, cura et studio Aug. Mar. Bandini, Regii Bibliothecarii, Florentiæ.*—The republic of letters is greatly indebted to the learned editor of these valuable anecdotes. They relate chiefly to ecclesiastical history, and particularly to the heresies of Theodorus, bishop of Mopsuesta, Iba a Syrian bishop, and the celebrated Theodoretus.

PISA. *Degli ossi Tumori, &c.* Or, *A Treatise on the Swelling of the Bones.* By M. Mattani, Physician at Pisa. 1763.—The nature of the bones, their unnatural increase, and the manner of treating tumors in those parts, are the subject of this work, the author of which seems to be master of his profession.

ROME. *Risposta al Ragionamento del Matrimonio, &c.* Or, *An Answer to the Discourse of Mangellanus the Philosopher, concerning Marriage.* By a Member of the Academy of Botany at Cortona.—It is surprising that the author should at this time endeavour to revive the attention of the public in regard to a work of no merit, which refutes itself, and has been long buried in obscurity. This Mangellanus was an Epicurean philosopher.

VERONA. *Sacre Antiche Inscrizioni, &c.* Or, *A Refutation of some sacred Inscriptions, and of the Explanation given to them by Dominic Vallarsi.* By the Marquis Lewis Pindemonti.—This is a dispute that has made a great noise in Italy. The inhabitants of Verona have an annual festival of the martyrs Firmus and Rusticus. M. Vallarsi, of that city, examining the shrine in which the relics of those saints are preserved, thought he perceived an inscription on them; but the marquis Pindemonti publishes this treatise to shew that this inscription is spurious.

PARMA. The two brothers, Borsi, printers of Parma, acquaint the literati, that the count de la Torre di Rezzonico intends to publish his *Plinianæ Disquisitiones*, wherein he enquires into

the country, the writings, the manuscripts, and editions, of the two Plinies, with their different commentators. This work will be divided into twenty books, which will contain two volumes in folio. The said booksellers have the copy in their hands, and propose publishing it by subscription. The specimen of the author's abilities, in the *prospectus*, or proposals, cannot but excite the curiosity of the learned.

MONTHLY CATALOGUE.

Art. 13. *The Question of the Independency of Military Officers serving in Parliament, stated and considered; with some Remarks upon the present Constitution of the Militia in England.* 8vo. Pr. 1s. 6d. Kearsley.

THIS is a sensible well-timed pamphlet, and written entirely upon the principles and in the spirit of the constitution. The author's aim seems to have been to prove, that an army that is not entirely and immediately dependent upon the civil power, must become the scourge, and, perhaps, the bane of public liberty; and that the power which the constitution has invested in his majesty, of appointing and displacing military officers, is the great safeguard which the people have against military government. With regard to some late dismissions, we think his reasoning is strong and conclusive. He thinks that if any officers of the army, who were members of parliament when the late national ferment was worked up almost to a rebellion, approved of the opposition to the measures of government, such officers would have been very improper persons to have had commands against the insurgents; that the taking from such an officer his commission is the greatest favour that can be done him, as it is the only method that can be thought of to end that disagreeable dispute which must arise within himself, between his principles as a senator and his duty as a soldier.

Art. 14. *An Address to the Public, on the late Dismissal of a General Officer.* 8vo. Pr. 1s. Nicoll.

This pamphlet is on the same side of the question with the last. It is keen, spirited, genteel, and sensible; and, though some may dislike the personalities it contains, they arise naturally from the subject.

Art.

Art. 15. *Considerations on the Penal Laws against Roman Catholics in England, and the new acquired Colonies in America. In a Letter to a Noble Lord. By a Country Gentleman. 8vo. Pr. 1s. Doddsley.*

This pamphlet is shrewd, sensible, plausible, but dangerous, superficial, and inconclusive; its principal parts are founded on facts that are false in themselves. The author is a professed advocate for the mitigation of the penal laws, under the English government, against those who, according to him, have retained the religion of our forefathers. This is an ambiguous, disingenuous, and jesuitical expression, not to mention that the deviation from the religion of the forefathers of Christianity, justified the reformation; the whole of which is built upon that plea. It would be no hard matter to shew, that there is not, at this very time, a single penal law in force against such of the papists as stick to the religion of, even, their forefathers, without admitting those execrable ingraftments which the jesuits and other tools of the court of Rome have made upon it, since the Reformation. In one passage the author says, he does not recollect an instance, within these 200 years, wherein the popes pretended to intermeddle in the state-affairs of England, that is, that no pope attempted to have any concern in the affairs of the English government, ever since the first four years of queen Elizabeth's reign; an assertion which carries with it its own confutation to any man who reads queen Elizabeth's reign and those of her successors. In many other parts of this pamphlet the author attempts to justify the absurdities and persecuting spirit of the Roman Catholics, by the like which prevailed among protestant sectaries. It is true, Calvin did procure the death of Servetus, and some wrong-headed sectaries in New England persecuted one another. But is a state to abolish all laws against murder and robbery, because one man has been killed in an accidental encounter, or by a high-mettled blood, and another has been convicted of stealing a loaf to support nature? No protestant ever justified Calvin for his persecuting Servetus, (though, by the bye, he was not his judge) and the religious persecutions in America were against law, and declared so by the government at home. Have ever the pope and his clergy authentically, and upon principle, renounced and disclaimed all persecuting powers, as the church of England, and her protestant dissenters, again and again have done, and by their practice daily exemplified their precepts?

Upon the whole: In apologies of this nature nothing ought to be advanced that will not bear the strictest test of inquiry; and we are afraid that many passages of this pamphlet are so loose and unguarded, that, so far from doing the Roman ca-

tholics service, men of superior rank and penetration may be of opinion, that the government and the public cannot be too much upon their guard against a set of men who not only espouse the religion, but the reasoning, of their forefathers.

Art. 16. *Considerations on the Expediency of a General Bill, for apportioning and dividing Waste Lands, in order to an Inclosure thereof, with the Consent of Lord and Commoners. And a Plan of a Bill for that Purpose. Humbly submitted to the Consideration of the Legislature. By R. W. one of his Majesty's Justices of the Peace for the County of Stafford. Folio. Pr. 6d. Dodsley.*

We heartily wish success to this plan; and we recommend it to all our readers who are in parliament, that they would favour it with their voices.

Art. 17. *The Right of Appeal to Juries, in Causes of Excise, asserted. 8vo. Pr. 1s. Towers.*

The title of this pamphlet sufficiently explains its contents; and it would be doing it injustice to deny its being written with great accuracy, precision, and spirit. In short, the author says as much as can be said with propriety on the subject; and we think the classical compliment paid to Mr. Heath his fellow-labourer in the same *orchard*, may, at least with equal justice, be applied to him.

— — — *Si Pergama dextra
Defendi possent, etiam hac defensa fuissent.*

Art. 18. *A Letter to the Proprietors of East-India Stock, on the Subject of Lord Clive's Jaghire; occasioned by his Lordship's Letter on that Subject. 8vo. Pr. 1s. 6d. Bathurst.*

We were in hopes that we had done with this controversy, which has already cost so much paper and print, reading and writing. This writer is a declared opponent to lord Clive, whose letter to the directors of the East-India company he attempts to answer, but we think with very indifferent success; nor is his treatment of his lordship, in some parts of the letter, very decent.

Art. 19. *Considerations on the present State of the East-India Company's Affairs: By a Person now, and for a long Time past, interested in them. 8vo. Pr. 6d. Nicoll.*

Ecce iterum—What, more sparring blows at lord Clive? between whom and Mr. Vansittart a parallel is here drawn, greatly to the disadvantage of the former, while the latter is represented

sented as another Pompey, chaste, undepraved, and undebauched, amidst Asiatic luxury, and oriental treasures. The conduct of the company's servants at Bengal is here severely arraigned; and the considerer thinks that the necessary consequences of their insolent behaviour towards Cassim Aly Khan has changed the East-India company into a military, instead of a commercial, establishment. He is likewise severe upon some late transactions in the East India house. In short, according to this author, the company are, at this time, acting the tragedy of *All in the Wrong*.

Art. 20. *An Alarm to the Stockholders. Necessary to be perused by those who have any Property in the Bank, or any of the Public Funds.* 8vo. Pr. 6d. Cooke.

This pamphlet is levelled against the Bank of England, on account of a resolution which its directors are said to have come to, not to discount the bills of merchants. The author, therefore, informs the public, that application is now making to obtain a charter to raise a fund sufficient for discounting bills on the most honourable conditions. He then very briskly attacks the present conduct and management of the Bank, with no little acrimony, and, at the same time, a great shew of reasoning: he then proposes some queries, which, had we the honour to be in the direction of that respectable body, we should not think it beneath us to answer.

Art. 21. *A Letter to the Right Honourable George Grenville, Esq. &c. &c. upon the Conduct of the late Opposition.* 8vo. Pr. 1s. Nicoll.

This is the first reign ever known in the British annals, in which wit, learning, reasoning, and literary accomplishments of every kind, were almost entirely on the side of government. All the laughers and reasoners were in the party of opposition from the days of Marvel and Marprelate down to those of Caleb D'Anvers and Jeffery Broadbottom. The anti-ministerial writers suffer themselves to be shot at like so many hares in their seats, as if they were resolved to deprive the public of the pleasure of seeing a fair chase. This silence might be ascribed to the very worst of all causes, had we not seen, sometime since, the most virulent libels that ever were aimed at an administration, pass unprosecuted, uncensored, and unpunished. The scope of the pamphlet before us is to defend the conduct of the administration, and to expose that of its opponents, to clear up the case of arrests and seizures upon general warrants, and to brand the intentions of the opposition in the parliamentary

tary debates on that head, by their refusing a constitutional, legal, and comprehensive, security against the evil complained of, and insisting upon a temporary, partial, premature, and ineffectual resolution of one house of parliament, which, of itself, could have no operation in law, however it might have influenced the courts of justice, before whom the very question in debate was to have been tried.

Art. 22. *Poems on sundry Occasions.* By James Woodhouse, a Journeyman Shoemaker. 4to. Pr. 3s. Doddsley.

In the advertisement prefixed to these poems we are given to understand, that the author, who is about 28 year of age, is a journeyman shoemaker at the village of Rowley, near Hales-Owen, about seven miles from Birmingham, and two miles from Mr. Shenstone's; of the Lessowes; and in a kind of postscript we are told that, since these poems went to press, the author has been put in possession of a free-school of 10 l. a year, presented him by lord viscount Dudley and Ward. Mr. Shenstone (concerning whose poetical and literary abilities we have already given our opinion) was the author's generous patron while alive, and he, in grateful return, has done the best he can to make his departed patron's mansion and memory immortal. He has celebrated both with all the luxury of his imagination, but has succeeded best in a picture of domestic life, drawn in an ode intituled Spring, from which we shall present the reader with the following stanzas...

‘ For now domestick cares employ,
And busy ev’ry sense,
Nor leave one hour of grief or joy,
But’s furnish’d out from thence :

Save what my little babes afford,
Whom I behold with glee,
When smiling at my humble board,
Or prattling on my knee.

Not that my Daphne’s charms are flown,
These still new pleasure’s bring ;
’Tis these inspire content alone,
’Tis all I’ve left of Spring.’

That Mr. Woodhouse is incomparably a better poet than Stephen Duck must be readily admitted ; but we shall be really sorry if the encouragement and patronage Stephen met with should tempt this author to forego an honest, though painful, employment, in hopes of meeting with the like fortune ;

or to exchange the *tripes* of his stall, in hopes of being seated, like another Homer, on that of Apollo. His verses, considering his education, have great merit; but that kind of descriptive poetry which he aims at, is become so common, and has been executed so happily by a great variety of writers, that we now hear the *murmur of the stream* and the *whisper of the breeze*, with as much indifference as we do the emptying of a wash-tub, or the sound of a cat-call. The *daisied mead* and the *verdant grove*, are seen without inspiring one poetic rapture; and *Phyllis smiles* and *Chloe charms* in vain. In short, at present it must require very great genius to make any considerable figure in poetry; and we cannot compliment Mr. Woodhouse with any encomium beyond that of exhibiting a phenomenon.

Art. 23: *The Fourth Satire of Boileau imitated, with a Dedication, to R***** R***s, Esq. of O***l C***e.* 4to. Pr. 6d. Flexney.

We look upon this in the light of a poetical exercise, in which the author exhibits abilities sufficient, from being an imitator, to rank him, some time or other, among our best originals.

Art. 24. *Faces Sacrae, sive Epithalamium Cæleste Solomonis. Interprete Caspare Barleo.* 4to. Pr. 2s. Henderfon.

A Latin poem, a kind of parody of Solomon's song, written by Gasper Barlæus, and now republished by one Mr. Henderfon, who has prefixed to it a few Latin verses of his own, inscribing it to his present majesty. Barley's poetry is very indifferent, and Mr. Henderfon's much worse.

Art. 25. *A Sketch of the Beau-Monde. Inscribed to Charles Hastings, Esq. Part I.* 4to. Pr. 1s. Burd.

This sketch of the *Beau-monde* is just such a one as we might expect to find assembled together about the confines of St. Giles's or Billingsgate, being nothing but a collection of poor dirty ragged figures not worth looking on: the author seems to have not the least idea of poetry, and to write *invitâ Minervâ*, throughout the whole, though he affects to be extremely arch and satirical. Pray, readers, observe how severe and clever he is upon the clergy, a certain sign that he must be a wit.

‘ O would our sovereign fill each vacant see
With men from Arthur's, or the *Coterie*;
Was but the church supplied with saints like those,
A Lambeth-pope at such a conclave chose,
Soon would our pastors learn a polish'd stile,
The bigot's lour be soft'ned to a smile,

The world, no more be dupes to the grotesque,
 The holy vestments light and *corregiesque* ;
 No cassock'd quack, with patience would be heard,
 No dolt, with rueful voice and frowzy beard ;
 Nor college gluttons, with their greasy hands,
 Nor louts, with stockings darn'd and dirty bands ;
 Devotion soon would throw off all disguise,
 And wits alone to high preferment rise :
 Instead of Peter, Hoyle should keep the keys,
 None be excluded Heaven that paid the fees,
 Crossiers by courtiers only be obtain'd,
 The lawn by no plebeian blood be stain'd,
 But *purpurati*, nurs'd on eider beds,
 Archbishops born with mitres on their heads ;
 Then might we hope to see our faith refin'd,
 And sensual joys to sacred duties join'd,
 They'd change our morals——turn our dullest pray'rs
 To gay cantatas, or to opera airs ;
 Unfrock the sophist, break the midnight lamp,
 And cancel ev'ry form, or monkish stamp ;
 Produce the dice instead of Sternhold's bards,
 And close the ritual with a game at cards.'

Where could this great sketch-painter pick up the word *corregiesque* ? doubtless amongst the *delectanti* and the *conscienti*. What but the most fertile imagination could ever have furnished us with

' Archbishops born with mitres on their heads.'

But if this gentleman has not a great share of wit, he has, at least most abundant prudence, for he not only, with true political caution, guts his proper names from S——h and H——d, down to F——d and L——d, but disvowels every severe word that could possibly give offence, never ventures to name peers, lords, earls, stars, or strings, unless they are thus guarded, p——rs, l——ds, e-rls, st-rs, st—gs.

' When Britain mourn'd her ancient spirit lost,
 When scound——ls triumph'd at the nation's cost ;
 Think how debas'd the imperial ermine grown,
 Think what rewards for virtues yet unknown ;
 L——ds without credit—Ea-ls without a name.'

Though we admire the prudence of this author's dashes, we will venture to assure him his fears are quite unnecessary, and that he will never write any-thing which will deserve the notice of government, or call down upon him the vengeance of an offended ministry.

Art. 26. *Ingratitude. A Poem. Inscribed to the most grateful of Mankind.* 8vo. Pr. 1s. Williams.

The public is well apprized of the person and occasion pointed at by this poem, which contains some incorrect rather than bad lines, and many that are spirited and poetical. The author seems to be truly animated with his subject, and an honest indignation glows through the whole. What connection he has with lord H. we know not, but his regard for him appears to be warm, and even affectionate. The following lines conclude his poem; and the epithet of *infant* given to his muse, makes us believe that this is what the author pretends it to be, a maiden production.

‘ This little off’ring of an infant muse,
Who here disclaims all mean or selfish views,
Forgive: nor let ill-nature think me vain,
Nor rank me foremost in her peevish train;
If once, to nature true, I feel the flame
Of indignation at a villain’s name;
By honest motives fir’d, am frank to own
I bow with reverence at just Satire’s throne;
Glow for the weal of this my native isle,
Nor wish a meed above Thalia’s smile:
Forgive a voice you never heard before,
And may most likely never hear it more;
A voice that’s weak indeed:—But is it true?
Say, honest C——, I appeal to you.’

Art. 27. *Elegies.* By Robert Scot. 4to. Pr. 1s. Burnet.

These elegies are penned in the strain that alone is proper for such compositions; they are passionate, plaintive, and harmonious. That upon general Wolfe is particularly beautiful. Speaking of the muse lamenting over his urn, the poet says,

‘ Yet mid the tears that wet thy sacred tomb,
Let her well-pleas’d, in strains of triumph, tell
Tho’ snatch’d from life while in its fairest bloom,
None ever liv’d too short who dy’d so well.’

Art. 28. *Ethic Epistles upon the Plan of Revealed Religion.* 4to. Pr. 1s. Cooke.

These epistles are professed imitations of Mr. Pope’s ethic poems, particularly his Essay on Man; and tho’ the author’s pious plan is undoubtedly commendable, yet we cannot compliment

pliment him so highly as to say, that he is quite so good a poet as Mr. Pope. Speaking of our Saviour he concludes his second epistle as follows.

‘ ’Tis his alone, omnipotent to save,
Who conquers death, and triumphs o’er the grave,
God’s everlasting purpose to reveal,
And what man only hop’d, in goodness tell ;
The love divine, eternal, to display,
And beam o’er lifeless dust immortal day.
Breath the last mercy of all gracious heav’n,
Accepted penitence, and sin forgiv’n.’

Art. 29. *A Hint to such as would be Wise.* 4to. Pr. 5s. sewed.
Harrison.

Some ethic writers have remarked, that a man who is but half a villain is the most miserable wretch in the world ; other dimidiated beings are, perhaps, under the like misfortune, nor can we conceive that a man who is but half mad is near so happy as one who is wholly so ; and a half-formed poet is of all creatures the most despicable. The reader may partly guess our meaning by the following extract from the preface.

‘ Having received a talent from God, and bearing good-will towards my neighbour, I think it a duty highly incumbent, to exercise my gift, as much as may be, to the honour of the former, and benefit of the latter ; wherefore, unconscious of a more interesting subject, I am induced to make public the following small piece ; wherein my chief care has been plainness of expression, and to avoid any thing which might be unnecessary or superfluous ; nor have I other reason for its appearing in verse, than being on a day in peaceful contemplation, the two first lines of the introduction, “ To thee, Good God, &c.” were so powerfully impressed on my mind, and committing them to paper, I was in so singular a manner led on, from time to time, I could not but yield up to what might be the issue.’

As to the performance itself it treats of God, angels, and the fall of Disobedient Spirits, of Creation, of Vegetables, of Animals, of Minerals, of Man, of Magnetism. With regard to the execution the reader may form some notion of it, from the following lines upon minerals.

‘ The pregnant vapour of the breathing-sea
Sublim’d to where a cold, moist earth may be ;
Co-mingling therewith, from heat supine
And want of purity, produce a mine
We Saturn call ; from indigestion found,
With Merc’ry, most crude, chiefly to abound.’

It would, after all, be doing injustice to the author to say that all the parts of his performance are equally contemptible.

Art. 30. *Wilkes and Liberty: or, The Universal Prayer.* 4to. Pr. 1s. 6d. Williams.

This is an impious and despicable attempt to engage God Almighty to be a member of the Albemarle street club, and is one of the most eminent essays we know of to prove, that a writer in what he calls poetry, may be superlatively wicked, and yet contemptibly dull. His zeal leads him to take the film off from his majesty's eyes,

‘For notwithstanding all the monarch’s might,
Seldom he hears one single story right.’

Reader, if thou art not satisfied with the above specimen of our author’s poetical abilities, may’st thou have the heavy penalty of reading, as we have done, the whole of his performance.

Art. 31. *The Conciliator.* 4to. Pr. 1s. 6d. Kearsly.

A piece of common-place observations, stitched together by the needle of zeal, and the thread of enthusiasm.

Art. 32. *Friendly Advice to the Fair Sex in particular, and worthy the Attention of the Other Sex. By a Clergyman of the City of London.* 4to. Pr. 1s. Kearsly.

The decency and the tender concern for the virtue, modesty, and accomplishments of the fair-sex, which this worthy clergyman expresses, cannot be too much commended. We must not, however, omit hinting to him, and to other well-meaning writers on this subject, that there are certain vices which the young part of the creation ought not to be cautioned against, because curiosity too frequently succeeds ignorance. If the author, however, is unmarried, we wish him a young, handsome, and virtuous wife.

Art. 33. *An Account of the Southern Maritime Provinces of France; representing the Distress to which they were reduced at the Conclusion of the War in 1748: And in what Manner they may again be distressed upon any future Renewal of Hostilities. With a Supplement, containing Observations on the Three principal Cities of Provence, namely, Aix, Marseilles, and Toulon. To which are added, Some Remarks on the Marine of France.* 4to. Pr. 4s. sewed. Harrison.

We are given to understand, in an advertisement prefixed to this work, that it is not a new publication, and that its con-

tents were offered to the perusal of his majesty's ministers of state, soon after the declaration of war in 1756. But however stale the subject may now appear, it contains many observations which are very proper for Britons to know at all times, especially with regard to the method of distressing France by sea, in case of a renewal of hostilities. We cannot, however, help thinking, that our ministers ought not to have suffered a pamphlet of this nature to be published, but that they ought to have secured the copy of it to themselves, at any reasonable rate.

Art. 34. *Reflections on the Natural and Acquired Endowments requisite for the Study of the Law. And the Means to be used in the Pursuit of it. By a Barrister at Law. 8vo. Pr. 1s.6d. Worrall.*

This pamphlet is written with perspicuity and good sense. Every thing the author advances has a direct tendency to his subject, which is the study of the law; and therefore his performance must be useful in a very high degree. He examines the several requisites to constitute a lawyer, viz. perception, memory, judgment, elocution, learning, university-education, study, the choice of books, attending courts, taking notes, common-place-books, drawing pleadings, the crown law, company, and diversions; all which, to give them their smallest commendation, are rational, polite, and practicable.

Art. 35. *The Discovery: Or, Memoirs of Miss Marianne Middleton. By Mrs. Woodfin, Author of Harriot Watson, Sally Sabble, and of The Auction, a Modern Novel. In Two Volumes. 12mo. Pr. 5s. sewed. Lowndes.*

We may, for a general character of this novel, refer our readers to the 15th volume, page 62, of our Review, where we gave an account of a former production from the same pen. It is no other but justice to own, that this Discovery unveils more originality than Mrs. Harriot Watson did. One or two characters are moral and well drawn, because their virtues are practicable in real life, and by persons in moderate circumstances; a method which we recommend to all novel-writers: but we cannot bestow the same encomium upon the incidents and conduct of the story, which are, in many places, improbable, unnatural, and confused.

Art. 36. *The Old Maid. By Mary Singleton, Spinster. A new Edition, revised and corrected by the Editor. 12mo. Pr. 3s. Millar.*

Those papers appeared periodically in the years 1755 and 1756, when the attention of the public was too much taken up with wars and rumours of wars, placing and displacing ministers, shooting

shooting admirals, ennobling generals, and a thousand other temporary political subjects, for any humorous, critical, or literary production to be read. The letters before us partake of all these three kinds, and many of them yield to none in this way of writing. We are sorry that the length of the best letters do not admit of our transcribing any of them here, which, perhaps might have otherwise been improper, as the transcribing of them would have been a third publication, which we are always willing to avoid. We are, however, of opinion, that the burying of them for some years, as the Chinese are said to do their earth, gives them an additional value: and for our own part we received entertainment from them, not only as they had elegance, but even novelty, to recommend them.

Art. 37. *The Visitor. By Several Hands. Published by William Dodd, A. M. Chaplain in Ordinary to his Majesty. In Two Volumes, 12mo. Pr. 6s. Dilly.*

The papers contained in these two volumes were originally published in the Ledger, and written by Mr. Dodd and Co. As they are most of them on very serious and important subjects, and seem calculated rather to instruct than to entertain, it is probable they will meet but few readers. As they were penned with a view to serve the cause of religion and virtue, we sincerely wish them success in this their new form, and would recommend them to the perusal of all those who prefer good sense to wit, and the cool suggestions of piety and devotion to a laboured elegance of style, and the flights of fancy and imagination.

Art. 38. *Comfort for the Afflicted, under every Distress. With suitable Devotions. By William Dodd, A. M. Prebendary of Brecon, and Chaplain to the Lord Bishop of St. David's. 8vo. Pr. 5s. Dilly.*

What the reader has to expect from this book will best be seen by the author's prefatory advertisement, where he informs us, 'that, as he thought he could not engage in a more benevolent attempt than that of offering comfort to his suffering and afflicted fellow-creatures:

'He therefore resolved upon preaching a set of discourses with this view: in which he had made great progress; when, accidentally, the good bishop Hall's treatise, called, The Balm of Gilead, fell into his hand. As this coincided with his plan, he freely used such arguments of this amiable writer, as approved themselves to his judgment, altering the style, and making other improvements as seemed necessary.

'When

‘ When he had finished the discourses, it was determined to weave them into a treatise, and lay them in a regular form before the world, for the benefit of such as might need, and would be glad of the consolation afforded in them. Free use hath been made of such writers, as have united their kind endeavours to assuage the burthen of human woe ; amongst whom particular respect should be paid to Dr. Grosvenor, to whose Holy Mourner we are greatly indebted.

‘ To the treatise are added Devotions, some of which have been selected from the most eminent divines : and it is hoped that they will be found satisfactory to the Christian labouring under any species of affliction or distress.

‘ The writer claims no merit, and expects no fame from this work, which he publishes with a sincere and single design to serve and to bless his fellow-creatures : nothing can or shall deprive him of the reward of that good intention ; nor has he the least doubt, that God will fail to make his humble endeavour subservient to so happy an end.’

To gain that happy end which the pious author here proposes, he has endeavoured to adapt his book to the meanest capacities ; and seems rather to wish to make himself intelligible, than to acquire any degree of applause : though the style, therefore, of this performance is, in many places, objectionable, we think it may be serviceable to well-disposed minds, and, as such, recommend it to our readers.

Art. 39. *The History of Miss Oakley.* 8vo. Pr. 2s. Bladon.

Though neither the characters nor story contained in this little history have either variety or entertainment to recommend them, yet there is a sprightliness and ease in the writing, which may be of use to young persons of both sexes, who attempt to qualify themselves for epistolary correspondencies.

Art. 40. *The History of the Rise and Progress of Poetry, through its several Species.* By Dr. Brown. 8vo. Pr. 3s. 6d. in Board. Davis and Reymers.

The Doctor has extracted this history from his quarto dissertation on the Rise, Union, &c. of Poetry and Music, for the benefit of such classical readers as are not particularly conversant with music.



THE CRITICAL REVIEW.

For the Month of *June*, 1764.

ARTICLE I.

The Modern Part of an Universal History, from the Earliest Account of Time. Compiled from Original Writers. By the Authors of the Ancient Part. Vol. XLI. 8vo. Pr. 5s. Millar.

NO work, perhaps, ever was circumstanced in the manner this is, because, from its commencement to the present time, the changes and alterations which have happened in the four parts of the globe, have given to history itself, what we may call, a new complexion. This unavoidably has lengthened the work before us. When our authors published their plan, the system of affairs in Europe was pretty much the same it has been since the discovery of America. The French were possessed of an immense empire in that quarter of the globe, if we consider its extent, fertility, and other advantages; but all is now vanished from them, *like the baseless fabric of a vision*. The same may be said of their East-India trade, which once threatened a total engrossment of Asiatic commerce. But above all, what a falling off have we seen of their national character as soldiers and politicians; and how many proofs have they given us in their military and civil capacities, that their chief strength consisted in our fears and ridiculous apprehensions, which magnified every thing that was French into exalted heroism and refined policy!

When the authors of this work sat down to write, a man must have been thought worse than a Quixote if he denied that the Havannah was impregnable by British arms, or if he had maintained that Great Britain was significant in the system of Europe, only by being without allies; that when left

to herself her conquests were great, decisive, and superior to any-thing that history can produce, because they were not gained, like those of Greece, Rome, or Macedon, over nations barbarous and effeminate, but over those who have always boasted themselves to be universal dictators in all the arts of life; in military as well as civil discipline. In short, had this history been finished ten years ago, it must have appeared like an old map of London, Westminster, and the adjacent parishes, without those amazing improvements, which wealth, time, and industry have raised in almost every quarter of the metropolis, and its neighbourhood.

This volume contains pregnant proofs of what we advance. It opens with the history of Pennsylvania; a state that would have figured even in Greece, under the pen of an Herodotus or Thucydides, when we consider its extent, its populousness, or wealth, and above all, the peculiar policy and principles of its inhabitants. From its history, however, we learn that in civil as well as natural bodies, there is a morbid disease, that, as the poet has it, *grows with their growth, and strengthens with their strength*. The republicans of Pennsylvania, as the inhabitants affect to deem themselves in the strictest sense of the word, during the late war, more than once brought themselves to the very brink of destruction by their obstinate and ridiculous adherence to the dogmata of their persuasion. Like the Jews of old, their governors and assembly were wrangling, scolding, and scratching, while the Romans were at their gates. The authors, so far as we perceive, have given us the history of their disputes from their own representations, which, we must do the honest Quakers the justice to say, are fair and impartial; but, in the mean time, the keenest pen that the society of Jesus ever produced, cannot describe them, as subjects or citizens, worse than they represent themselves. Our authors, however, have justified them in all their defensible measures, and where the subject required it, have been very severe upon their governors. In short, never were two sets of men better paired for obstinacy, trifling, and chicanery, than the governors and assembly of Pennsylvania during the late war; and were we to recommend an antidote against the continuance of the same poison, it should be the perusal of this history.

The authors, after exhibiting the civil and military account of the provinces they treat of, give us a short natural history of them likewise. That of Pennsylvania closes with an account of a people with whom some of our readers will be fond to cultivate an acquaintance: it is as follows:

The

‘ The Moravians and other sects are in common to other parts of the world, while Pennsylvania engrosses a sect of its own product, one, perhaps, of the most harmless and extraordinary of any that has appeared since the institution of Christianity. They are called by some Dimplers, but their true name seems to be Dunkards. The town they inhabit called Ephrata, lying on the frontier part of Lancaster county, fourteen miles from Lancaster, and about fifty from Philadelphia, between two small hills, in the most delightful situation that can well be imagined, as if nature had created it for the indulgence of contemplation. All the land possessed by the Dunkards does not exceed two hundred and fifty acres, and it is, in a manner, insulated by a river on one side, with a ditch, and a bank planted with trees on the other. The country between Ephrata and Lancaster, though very thinly inhabited, presents the eye with the like beautiful scenes of retirement. A German hermit, who settled on the spot where Ephrata is now built, and who supplied all his necessities by his own labour, was the founder of this extraordinary sect. The same of his solitude inspired some of his countrymen with curiosity ; as the simplicity of his life, with the piety of his conversation, excited them to join and to imitate him. A people who leave their native country to enjoy liberty of conscience, can bear all subsequent mortifications. The Germans, of both sexes, who joined this hermit, soon assimilated themselves to his way of thinking ; and consequently, to his manner of living. Industry became part of their duty, and divided their time with devotion. Their gains are thrown into one common stock, which supplies all their exigencies, private as well as public. Their females are cloistered up by themselves in a separate part of the town, the situation of which is delightful, and screens them from the north-wind. It is triangular, and fenced round with thick rows of apple, beech, and cherry-trees, besides having an orchard in the middle. The houses, which are of wood, are most of them three stories high, and every person has a separate apartment, that he may not be disturbed in his devotions.

‘ The women never see the men but at public worship, or when it is necessary to consult upon matters of public œconomy, and the number of both may be about 300. Their garb is the most simple that can be well imagined, being a long white woollen gown in winter, and linnen in the summer, with a cape, which serves them for a hat, like that of a capuchin, behind, and fastened round the waist with a belt. Under the gown they wear a waistcoat of the same materials, a coarse shirt, trowser, and shoes. The dress of the women

is the same, only instead of trowsers they wear petticoats, and when they leave their nunnery (for such it is) they muffle up their faces in their capuchins. The diet of the Dunkards consists of vegetables; but it is no principle with them to abstain from animal food; only they think that such abstinence is most agreeable to a christian life. This temperance emaciates their bodies, and as the men indulge their beards to its full length, gives them a hollow ghastly appearance. Their beds are no other than benches; a little wooden block serves them for a pillow, and they celebrate public worship twice every day, and as often every night. But though such modes of life appear absurd and impracticable, the Dunkards are far from being extravagant. Their chapel is very decent, and they have, upon a fine stream, a grist-mill, a paper-mill, an oil-mill, and a mill for pearl barley, all of them most ingeniously constructed by themselves: they have even a printing-press, and they are, especially the nuns, extremely ingenious in writing, and in embellishments, which they perform with a variety of beautiful colours, with gilding, in imitation of the initials in antient manuscripts, and they stick them up, by way of ornament, in their churches and cells. By those different manufactures, the public flock of this ascetic people, is well supplied, as no denomination of christians can be their enemies, their religious tenets being mingled with the absurdities of all.

Notwithstanding the two sexes living separately from one another in their town, yet the Dunkards are far from being enemies to marriage. In that case, the parties must indeed leave the town, but they are supplied out of the public fund with whatever is necessary for their settling elsewhere. This they generally do as near as they can to Ephrata, to which they send their children for education. They have in their society a president, one Philip Miller, who was regularly educated at the university of Hall, in Germany. He is said to be a man not only of learning, but of good sense. He went over on some scruples of conscience from the Calvinists, among whom he had taken orders, to the Dunkards. Though rigidly adhering to their doctrine and manners, yet he is open, affable, and communicative, and makes no secret of the religious principles of the Dunkards to strangers. Baptism they administer by dipping, or plunging, but to adult persons only. They hold free-will, and think that the doctrine of original sin, as to its effect upon Adam's posterity, is absurd and impious. They disclaim violence, even in cases of self-defence, and suffer themselves to be defrauded, or wronged, rather than go to law. They are superstitious to the last degree in observing the sabbath; and, all their prayers and preachings, during their worship, are extempore.

tempore. Humility, chastity, temperance, and other christian virtues, are commonly the subjects of their discourses; and they imagine, that the souls of dead christians are employed in converting those of the dead, who had no opportunity of knowing the gospel. They deny the eternity of hell-torments, but believe in certain temporary ones that will be inflicted on infidels, and obstinate persons, who deny Christ to be their only Saviour; but they think, that at a certain period, all will be admitted to the endless fruition of the Deity. A people whose principles are so harmless, and whose practice is so simple and virtuous, cannot be otherwise than happy upon earth. Among themselves, they know nothing but harmony and mutual affection; every one chearfully performs the task of industry assigned to him, and their hospitality and courtesy to strangers is unbounded; but their principles lead them to take nothing in recompence.

The history of Hudson's Bay, which follows, notwithstanding the apparent dryness and coldness of the subject, is rendered both interesting and entertaining by a great number of curious anecdotes, and particulars extracted from French and other foreign writers, which, we believe, never before appeared in English.

The history of Barbadoes introduces that of the British islands in America; and the account of its original settlement differs from that to be found in other histories. 'It seems, say they, to have been about this time (viz. before the death of James the first of Great Britain) that the earl of Marlborough, of whom we shall speak hereafter, obtained his patent of the Caribbees: after this Sir William Curteen, one of the greatest merchants England ever had, about the year 1624, fitted out a ship for the Brasil trade. This trade was prohibited to all the nations of Europe by the Spaniards and Portuguese, who made it death for any adventurer to sail westward beyond such a latitude; but about the years 1623 and 1624, the system of power in Europe having taken a different turn from what it ever had known before, the Spanish court permitted the states-general to trade to the Brasils; and it must have been under their sanction that one of Sir William Curteen's ships sailed, as we are told it did, to Fernambucca, in Brasil. Returning from this, this ship was forced, by stress of weather, upon the coast of Barbadoes. Some of the crew had the curiosity to go a-shore, but found this island over-grown with weeds, and no living creatures, but the Portuguese hogs already mentioned, upon it.

But though this is the story that generally has been told concerning the first discovery of this valuable island, it is more than probable, that it had never been destitute of English inha-

bitants from 1615 to 1624. Had it been entirely uninhabited, uncultivated, and almost unknown, a man like Sir William Courteen would not have risked his property as he did in peopling and improving it; for it is agreed upon by all, that the sailors who then went ashore, upon their return to England, made so good a report of the state and fertility of the island, that Courteen and his friends (among whom were people of the highest distinction in England) resolved to make a settlement there, but under the earl of Marlborough's patent. Every one who has read the history of England, knows with what indiscriminate profusion James the 1st and Charles the 1st made grants to their favourites of the islands, as well as the continent, of America; and tho' Courteen and his friends had been at a considerable expence in fitting out two ships, with all kind of necessaries, for planting and fortifying Barbadoes, his design was no sooner known, than Hay earl of Carlisle, who was a favourite with king James and his son, applied for, and obtained, a gift from the crown of all the Caribbee Islands, of which Barbadoes was one, upon agreeing to pay 300 l. a year to the earl of Marlborough.

In the history of this island we have a most curious account of the reduction of Barbadoes for the parliament by Sir George Ayscue, and of lord Willoughby's administration. Ayscue's expedition is partly extracted from his own letters, published in the news-papers of those days, the best of all historical evidences, and which the industry of the authors have been fortunate enough to recover. We have, under the same head, a very curious account of the rise of the Royal African Company's trade, which, from the arbitrary conduct of its patron the duke of York, afterwards James II. proved for a long time a heavy scourge to our West India islands. The reader will, perhaps, be surprised when he is informed that the trade and population of Barbados have been upon the decline ever since the Restoration, for reasons which are excellently well accounted for by the authors. We cannot avoid observing in the history of this island, how emulous little tyrants are of great ones, of which the authors give us several pregnant examples.

The history of St. Lucia follows that of Barbadoes, and that of St. Vincent naturally succeeds. Here we have a full detail of the measures taken by the duke of Montague in consequence of a royal grant for settling those two islands, which produces the following severe reflections from our authors.

'The propriety of the British court's conduct on this occasion is extremely questionable. As their ministry was not only in peace with France at that time, but intimately connected with its administration, we cannot account for the reason why the duke of Montague was put to so prodigious an expence, in attempt-

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ing to make this settlement, before the British court knew the sentiments of that of France; or why he was not supported in the attempt. Even the captains of British men of war refused to assist him, though lying in the neighbourhood. Mr. Vring found all this out, when it was too late; and all he could do was to send a letter to the governor of Martinico, proposing a suspension of all hostilities, till such time as they could hear from their respective principals. The sequel is scarcely credible. Mr. Vring perceived, that not only the captains of all British ships of war, but all the English interest in America, the government of Barbados excepted, were averse from granting him any assistance, either by land or sea. Notwithstanding this he landed his cannon and stores, and was in hopes of raising a defensible fortification upon the hill, before the time limited by the French mandate was expired. On the 29th of December, several French sloops stood into Shoque-bay, with an intention, as afterwards appeared, to dispossess the English settlement; and it is reported, that their force amounted to between 2 and 3000 men. As Shoque-bay is but an hour's march from the fort, which Mr. Vring was then attempting to build, he drew up a proclamation, requiring all strangers and foreigners, then within the islands of St. Lucia and St. Vincent, or either of them, to submit and conform to the government therein established, or to depart thereout.

' This proclamation was sent to the French at Shoque, who treated it with infinite contempt, and their numbers were every day encreasing, both from Martinico and Guadalupe. Mr. Vring, on the other hand, had not with him above eighty persons capable of bearing arms, and received a letter from the marquis de Champigny, the commander of the French troops, commanding his evacuation of the island, and flatly refusing to give the English the smallest respite, nor even time to receive advice from Europe.'

The history of the Grenadillas, or Grenadine Islands, follows, and then that of Martinico, Guadalupe, and the other French Caribbees, which, in fact is new in the English language, being extracted from French and Latin authors. Under the head of Guadalupe we have a most curious account of the Caribbeans, from Lery, a Frenchman, whose Latin work was published by de Bry, so far back as 1592, and which seems to carry with it the most convincing marks of authenticity. Under the same head we have the histories of the islands of Xaintes, of Defeada, Marigalante, St. Bartholomew, St. Eustatia, Saba, Santa Cruz, Anegada, Sombbrero, the Virgin Islands, and St. Thomas. In each of these islands the industry of the authors has been in-

genious enough to furnish out somewhat new for the entertainment of the public.

Next follows an account of the other English Caribbee Islands, under which are included Angoilla, St. Martin, Berbuda, and St. Christopher's, which of itself forms a very curious article. 'By the twelfth article of the treaty of Utrecht, say the authors, it was provided, that the island of St. Christopher's is to be possessed alone by the British subjects. This article was brought as a charge against the ministers who concluded that treaty, as if the French had thereby got rid of an island, which was to them of very little significance, and strengthened their greater and far more important settlement at Domingo. But this objection is false and frivolous; the French having been settled at Domingo ten years before the conclusion of this treaty; and, indeed, nothing can be more absurd than to imagine, if the French government had thought it their interest that St. Christopher's should have been evacuated, they could not have easily brought about such a measure. In short, the entire cession of this island was a great and a solid acquisition to Great Britain, especially as the soil of the French part of it was by far the richest; but indeed the number of French settled upon it at the time of its cession, was but inconsiderable, being no more than 2000 whites, and 12,000 slaves, of whom many of the richest families remained still upon the island, and became British subjects.'

The histories of Dominica, Nevis, and Antigua succeed; and here we have a most striking example of justice done by the people upon a tyrant, in the person of colonel Park, who was put to death by the people of Antigua, without their being brought to any account for what they had done. The histories of Montserrat and Tobago next follow. That of Tobago is almost entirely new; and it is but doing justice to the authors to acknowledge that by their diligence they have recovered to the public many valuable historical documents, which being considered only as temporary, have, from the time of their publication, lain neglected, till now happily brought to light.

The history of the Bahama Islands next succeed, in which our authors avail themselves of the original accounts published about 170 years ago by de Bry and others, but which never seem to have been consulted by any English historian of America. The history of the Bermudas, or Summer Islands, naturally follows, and then we come to that of Jamaica, concerning the original of which we have some new particulars; but the chief curiosity under this head, arises from the light which the authors have thrown upon admiral Vernon's expeditions against the Spaniards. The history of Cuba is almost new in the English language.

guage, excepting what relates to the late reduction of the Havannah by the British arms, under lord Albemarle and Sir George Pocock. The histories of Hispaniola, or St. Domingo, Trinidado, Margarita, Porto Rico, and the other Spanish islands in America, are full of new matter; and in every page we admire the industry of the authors in recovering from original records many important articles, equally new and entertaining. Among others, we shall just mention an extract of a journal from a manuscript history of the Clifford family, the head of which was the earl of Cumberland, the famous admiral and navigator in the reign of queen Elizabeth. This volume is closed by a sequel to the history of Virginia, which, as we are informed, had been left imperfect through the indisposition of one of the authors of the work.

Upon the whole: we must be of opinion, that this volume, tho' only considered as a work entirely detached from the preceding, is highly worthy the perusal of the literary and commercial part of the world; nor could we but from the evidence of our own senses, have believed that so unpromising a province of history as that of America, could have afforded so great a variety of new information.

ART. II. *The Republic of Plato. In Ten Books. Translated from the Greek by H. Spens, D. D. With a Preliminary Discourse concerning the Philosophy of the Antients by the Translator. 4to. Pr. 12s. Large Paper, 9s. Small Paper. Becket and De Hondt.*

WE most heartily wish that this translation had been executed in a manner more suitable to the fame of the original, and the beauty of the impression. The author, who appears to be a man of learning, introduces his translation with a kind of a critical and historical preface, concerning the state of philosophy preceding the times of Plato, which is executed with great learning and judgment. Few works of antiquity are better known to the learned, or more admired by them, than the Republic of Plato, and at the same time few works require equal abilities to render a translation of it agreeable to a modern reader; nor can we at all compliment Mr. Spens upon his success in this respect. Concerning the character of the original the author has given us the following account of it.

‘Every one has heard of Plato’s Republic; every one has a curiosity of knowing something further about it. The dialogue of Plato which bears the title of the Republic, is, concerning justice, or virtue: and shews us, 1st, What it is that renders a man just or what justice is. And, 2dly, The intrinsic excel-

lence of justice in itself; together with the rewards with which it is honoured both here, and in a future state. Though this treatise bears the title of the Republic, yet hath it also another title more expressive of its subject, namely, concerning Justice. For this treatise does not so immediately relate to politics and civil government as to justice in its comprehensive sense, denoting virtue in general. The method indeed by which Plato here illustrates the nature and effects of justice in the individual is by showing its nature and effects in society, supposing the most perfect form of civil government to be an image and representation of that internal constitution and government formed and established by nature in the mind of a good man. The several principles or parties in the soul he explains by the several orders in a civil government, and by showing that justice is the health, harmony, and good order of the whole, he points out at once its nature and its utility.—The Republic is one of Plato's longest dialogues, and the subject is regularly pursued through the whole ten books into which it is divided. It is handled in an elegant manner, and many things collateral, and in connection with the principal subject are most delicately touched; so that the reader is perpetually delighted with the variety of the matter, the beauty of the illustrations, the union of the whole; and in particular, with that genuine air of real life which every where appears, and which renders the works of our author superior, in that respect, to almost all other human compositions.'

The striking conformity between many of the truths of the Christian religion and the doctrines of Plato, especially as to the existence and characters of a deity, the views of Providence, the original rectitude of the works of God, the preparation required to raise the soul to a just contemplation of the Supreme-Being, with many other excellent correspondencies between revelation and the purity of natural religion, or true philosophy, have rendered this work the most proper of any in antiquity to be translated at this time, when the truths of revelation have a fairer chance of being candidly examined, than they had half a century ago.

'It appears, say the authors, worthy of our notice, that, as the Christian religion establishes a new state of things, under the notion of a kingdom, whose grand object is the virtue of its subjects; so in this Republic, the same grand object is proposed, as the principal scope of government. This correspondence further appears in that sentiment which our author delivers in the following treatise, namely, that we are not to expect, that this perfect model of government can ever be established among men without divine assistance.

‘ Of this nature we may likewise consider, the representation he gives us of the character of the just man, and of the circumstances which he judges requisite, to set off his virtue to the greatest advantage. In his opinion, the perfectly just man, can never thoroughly appear to be such, unless he be tried and proved, by the most severe adversity. He must, at last, says he, be even crucified. These judicious sentiments concerning the character of the just man, and the indignities and sufferings by which he must needs be tried and proved, are truly worthy of so great a philosopher, who appears to have had the deepest insight into human nature, and the justest sense of the present state of mankind. One can hardly reflect on these sentiments of Plato, without being ready to imagine, that he had a kind of foresight of what was to befall the just one. Surely, if the pretenders to wisdom of old, had attended to this representation, they could not, well, have taken so great offence, at that part of our Saviour’s history which relates to his sufferings. We see here, that, according to the opinion of the wisest of the ancients, a state of meanness and contempt, of ridicule and sore adversity, was requisite in order to the exhibiting to the world, a finished pattern of virtue. Her intrinsic beauty and excellence, they imagined, come to be most illustriously displayed, when she is not only stript entirely of all external rewards and honours, but also loaded with grievous sufferings and indignities.

‘ Our author’s subterraneous cave, so elegantly described, and so universally known, may be considered as another instance of a conformity in his sentiments with those contained in Revelation. It gives us a lively representation of the ignorance and degeneracy of mankind in the present state, where numbers are busied in pursuing after shadows, as the only real and substantial goods; while they neglect the culture of the mind, and never raise their ideas to the beauty and perfection of that supreme intelligence, which is the origin and the end of all.

‘ In this allegory, some opinions are curiously touched: the case is put, for instance, of a person descending from above into this subterraneous abode, to inform the ignorant inhabitants, that all the things which they admired below, were only shadows; and that they never could perceive any reality, nor enjoy true good, till they were released from the gloomy dungeon, converted to a right way of thinking, and brought up to inhabit the regions enlivened by the sun, and blest with the influences of the light of day.

‘ Such a messenger, our author imagines, would meet with a very rough and ungracious reception; regarding him as a liar, and deceiver, they would lay violent hands upon him, and put
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him to death. How wonderful is the correspondence between these sentiments, and some capital tenets in religion; and how striking is the likeness!

‘ Our author gives further representations of our present degeneracy, under the allusion to the ancient fable concerning the marine Glaucus, whom he describes as so greatly maimed, and disfigured, that the original form was no longer easily to be discerned.

‘ The present state, our author considers as not the most friendly to philosophy, or virtue; the philosophic genius, here, as he supposes, is like a generous plant, in an unfavourable climate and a barren soil. To bring it to perfection, or, even to preserve it uncorrupted, is extremely difficult. But, that no single one, in the whole of time, and in the whole of space, was ever preserved untainted, who, says he, will take upon him to affirm?

‘ The same correspondence with revealed religion appears, in our author's sentiments concerning the immortality of the soul, and a future state of rewards and punishments.’

Sorry we are to say, that this noble introduction leads us to a fabric planned out by the original author upon the truest principles of art, but copied in the translation with very indifferent materials. That majestic simplicity which distinguishes the writings of this prince of philosophers, and which is, perhaps, incommunicable in its full extent in any other language, in this translation often sinks into mere tittle-tattle, and gossiping. As a proof of our observation, we shall give the following specimen from a very important passage in the fourth book, in the dialogue between Plato and his friend.

‘ You speak very well, *said he*. There yet remains, *said I*, two things in the city which we must search out: both temperance, and that for the sake of which we have been searching after all the rest, to wit justice. By all means. *How now can we find out justice, that we may not be further troubled about temperance? I truly neither know, said he, nor do I wish it to appear first, if we are to drop altogether the consideration of temperance; but if you please to gratify me, consider this before the other. I am indeed pleased, said I, if I be not doing an injury. Consider then, said he. We must consider, reply'd I, and as it appears from this point of view, it seems to resemble symphony and harmony more than those things formerly mentioned. How? Temperance, said I, is some how a kind of symmetry, and a government, as they say, of certain pleasures and desires, and to appear superiour to one's self, I do not know how, and other such things are mentioned as characters of it; are they not? These are the principal characters of it, said he.*

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Notwithstanding the inattention and too great neglect of language and periods in this translation, we must do Mr. Spens, the justice to say, that the meaning of the author is every-where, faithfully preserved, and, in many places, well expressed: and we recommend this translation, with all its inaccuracies, as an assistant to every student of the Greek, who is solicitous to make himself master of that beautiful harmonious language, of which the Republic of Plato is the noblest specimen left us by antiquity. We are the more emboldened to do this, as we know of no Latin translation that does so much justice as Mr. Spens has done to the original.

ART. III. *The History of the Life of Reginald Pole.* By Thomas Phillips. Part I. 4to. Pr. 10s. 6d. sewed. Payne.

AN Athenian patriot of great power, when he heard the people revile him, thanked the gods that he had lived to see liberty in so flourishing a state, that the lowest of his countrymen durst abuse the highest man in the republic. Without making any enquiry whether the patriot's thanksgiving was real or ironical, we may literally apply it to the church of England, whose moderation is such at present, that her most inveterate enemies can attack her constitution with impunity. The work before us is, perhaps, the boldest arraignment of our reformation that ever came from an English pen; but couched in such flowing periods, that, to use a vulgar phrase, her *throat is cut with a feather.*

Mr. Phillips could not have chosen for this purpose a more happy subject than the history of cardinal Pole, who lived during four different states of religion in England. He was born and educated when the established church here had not received the least touch from the hand of reformation. He grew up to see a motley reformation introduced by Henry VIII. which soon vanished and gave way to one more pure under Edward VI. and he died at a time when a religious fury on the throne of England was restoring popery with all its crimson horrors. The advantages that he received from birth and education, threw a lustre upon the turn of his mind and studies, and the connections he had with some of the most learned men in Italy, which then abounded with them, have transmitted his name in the most respectable manner, not only to Roman catholics, but to those kinds of protestants who, half a century ago, were sorry that the tenets of the churches of Rome and England kept them so far asunder.

We are ready to admit great part of what Mr. Phillips has advanced concerning the learning, the politeness, the accomplishments, the industry, and the genius, of those illustrious revivers of learning who were Pole's friends and contemporaries. We even agree to the encomiums he bestows upon the virtues and piety of some of them ; but we apprehend that none of those considerations can affect the merits of the question between popery and the reformation, nor justify the acrimonious manner with which, throughout all his performance, the author has treated the church of England. Had Mr. Phillips been able to prove that religion and truth, the gospel, and the other sacred writings, were on the side of the church of Rome at the time of the Reformation ; had he shewn that the Roman catholic clergy had rationally refuted all the arguments brought by the reformers in support of their cause, or that the protestant religion has not been so ably defended as it has been attacked ; we should have reviewed his work in a very different manner from what we intend : but allowing to Mr. Phillips all he can contend for, we are afraid that he has not been able to prove, in any one instance of the great numbers he has attempted, that the *unum necessarium*, the one thing needful, which is truth, is of his party.

In the preface to this work, we are told, among other particulars in common to all prefaces, that Becatelli, an Italian, Pole's secretary, and who was afterwards archbishop of Ragusa, wrote his life, which was translated into Latin by Dudithius, another of the cardinal's domestics, and who was afterwards bishop of Tunc ; and that Gratiani, the learned and eloquent bishop of Amelia, wrote his character. Here we are to caution the reader against a kind of flight of pen, which Mr. Phillips has made use of by enumerating the high employments of the church which were held by Pole's friends. This circumstance, so far from being a recommendation of his character to a protestant reader, ought to render it extremely questionable ; because it is reasonable to believe, that, while the reformation was struggling, in a manner, for birth, the pope, and all the bigotted Roman catholic princes, would prefer to the highest dignity such men as were the most ready to strangle it. But in reality, in a cause where reason and truth ought to be the only objects, no regard ought to be paid to birth, rank, or station. Is Laud to be justified for his fanatic proceedings, because he was archbishop of Canterbury ; or Jefferies for his cruelties because he was lord-chancellor of England ? Paul Minutius is likewise produced as one of Pole's panegyrists ; but was not Paterculus, one of the most elegant, perhaps, of all the Roman writers, the panegyrist of a Sejanus ; and Quintilian, the best critic that ever wrote,

the worshipper of a Domitian? Even in Cicero's works, we find Cæsar, Pompey, and other great men, exalted into heroes and patriots in one page, and in another debased into time-servers and tyrants. Can history, in our own time and country, produce one wicked man in power, who has not been deified by the first-rate writers in verse and prose?

In the same preface, our author speaking of cardinal Pole's letters, which, it seems, was published at Brescia about ten years ago, declaims in the following very remarkable manner.

'These not only discover his sentiments and feelings on the most important events of human life, but inform us of numberless facts and circumstances, in which the writer, and those who stood in various relations with him, are concerned; and of which no other documents are extant. The same may be said of a considerable treatise addressed to Charles V. under the title of *Apology*, which takes in the most interesting transactions of Henry the eighth's reign, and makes that prince be known from actions, of which the writer might justly say,

—— — Quæque ipse miserrima vidi,
Et quorum pars magna fui.

'These memoirs, the faithful messengers of his heart, afford an opportunity, which hitherto had been wanting, of making the most intimate acquaintance with him, and knowing him from himself. And they shew his character to have had a peculiar resemblance with that of the country which gave him birth: piety and zeal in his Maker's cause, for which this nation has been so justly celebrated; simplicity of mind and manners joined to elevation of genius, and consummate knowledge; magnanimity and freedom of speech and sentiment; humanity and disinterestedness; modest worth, void of vanity and ostentation, and all the milder merit of the heart, which are deservedly attributed to the English, distinguish him.—These national characteristics were stamped on his countenance, which was open and ingenuous; and let themselves down even to his table, which was such as became ancient English hospitality, his own high station, and the number of noble and illustrious guests, who, every where resorted to him.'

The plain English of all this declamation is, that we are to take cardinal Pole's own word for almost every thing our author says in his praise. We are unwilling to animadvert farther upon some subsequent passages of this preface, because, though ridiculous, they have no other tendency than to promote the sale of the work. One general observation, however, occurs, which is, that the first volume of Pole's life must be the most favourable to his character, because of the treatment he

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received from the injustice and despotism of his royal kinsman : at the same time, it must be the least interesting to an English reader, who may behold Pole with an eye of indifference till his return from banishment, when he became the greatest subject in England, the first minister, and the sole favourite, of the most bloody sovereign that ever filled a throne.

According to the pedigree of Pole prefixed to this work from the heralds-office, cardinal Pole was fourth son to Sir Richard Pole, knight of the garter, by Margaret Plantagenet, countess of Salisbury, only daughter of George duke of Clarence, sister and heiress to Edward earl of Warwick and Salisbury, beheaded in the Tower of London, 27th of May, 1541, 33 Hen. 8. He was born in the year 1500 *; so that his cousin Henry the 8th was nine years older than him. He was educated among the Carthusians at Shene, in Surry, and at Oxford; he was by Thomas Linacre and William Latimer, brought acquainted with the best models of Greek and Roman learning. At seventeen he was made by the king prebendary of Roscomb, in the cathedral of Salisbury, and of Yatminster-Secunda in the same church; and had, soon after, by the same royal bounty, the deanry of Wimburne-minster, in Dorsetshire, and that of Exeter, conferred on him. We shall not in the least object to the amiable character which Mr. Phillips has given of Pole, when he was upon his studies at the university; but, for the reasons we have hinted at, we pay no manner of regard to the high commendations bestowed upon him on that account by his contemporaries, however high their rank may be in the republic of letters. In like manner, we readily subscribe to all the commendations and eulogiums bestowed by Mr. Phillips upon the Medicean family, as patrons of literature; but their merit is but accidentally, if at all, connected with Pole's character. The latter, or more probably his friends and tutors, had heard mighty things said of the state of learning in Italy, and Padua is the next stage where we are to take him up.

Mr. Phillips, on the face of his narrative, admits that Pole had motives of interest, as well as inclination, which determined him to visit Italy; and the very honourable appointments given him by Henry VIII. evince the great care and con-

* If our author had been a little better acquainted with graphical chronology, he would not have suffered Raphael's name to have stood as the painter of that head of Pole prefixed to his work, which, if we regard the extraordinary largeness of the beard, may be judged to belong to a man of seventy at least; whereas Pole could not have been above twenty when that great painter died in 1520.

cern his majesty took in his kinsman's preferment. Mr. Phillips next gives us a detail of the manner in which Pole spent his life in Padua, which likewise has an accidental, though no material, connection with his history; nor do we at all doubt of the high favour he was in with Leonicus, Anafæus, Flaminius, Bonamico, and other votaries, or servants, of the papal see; neither shall we dispute that their lectures and conversation might form him to a tolerable good taste of polite literature. Sadolet and Bembo were added to the illustrious circle; and Erasmus, that Swiss of learning, who wanted only the virtues of the heart, joined to the abilities of the head, to have made him the greatest literary character of that age, was among the admirers of Pole. We are to observe that Erasmus himself at this time had a pension from Henry the 8th, which he was in no small danger of losing through his private attachment to Luther; therefore, it was natural for him to be publicly attached to the kinsman and favourite of his patron.

Peace to the memory of Longolius, the history of whose life was written by Pole at the age of twenty-four; and perhaps it would have been happy for England had Pole pursued the bent he had for classical learning at this time, instead of commencing the agent and champion of popery.

‘He collected, says Mr. Phillips, during his stay at Padua, the various readings and emendations of all Cicero's works, to which he added his own remarks, with an intent to publish a complete copy of them. But the exigencies his country fell into, soon after, and the occasion she had for more substantial services than classic learning could yield, made him apply himself wholly to procure her aids suited to her wants. This caused these papers to be first laid aside, then neglected, and at length, lost. Had the author been bestowed on less turbulent times, we should have seen with pleasure, the first shoot of a happy and cultivated genius; and the polite and knowing world would have admired a second Lelius, not transferring the elegance of a Greek poet into his friend's compositions, but benefiting all mankind by his own observations on the greatest and most universal master of style, sentiment and instruction, that ever enlightened the heathen world.’

We are now to attend our hero, Pole, to Rome, in the jubilee year; and we shall be far from questioning the veracity of the mighty honours paid him during his journey. Mr. Phillips next gives us a character of Luther, part of which is too curious not to be here inserted.

‘He was an apostate monk, who lived in an habitual violation of engagements confirmed by the most solemn vows. A turbulent and furious spirit appears thro' almost every page of his works, which are numerous; and abound with such ribaldry

and abuse, as decency and good sense equally disown. At length, being lost to every human sentiment, this distemper of his mind transported him so far, as to give us his dialogues with the spirit of lies, and the arguments with which this instructor furnished him against a capital article of the catholic religion. I should be wanting to the respect I owe the reader, was I to put down what he relates of his execrable intimacies with these infernal inmates; it being enough for my purpose, to have observed, that he acknowledges his conversion to one of them; and that he was his master in a principal point of his reformation.'

We shall only observe upon this passage, that the devil stands Mr. Phillips here in excellent stead; but if all the English wits who have made free with the name of his sulphureous majesty, in the same manner as Luther does in the passage quoted in the notes, were to be arraigned and condemned, as this reformer is by Mr. Phillips, what work should we have seen in Smithfield, before the act against witchcraft was abolished!

We shall not follow the author through the several transactions that immediately follow, because they not only have no connection with Pole's life, but because they may be found in every common history of England.

In 1526 Pole returned to England, where he was caressed by the king, and was the darling of the court, at that time the most splendid and luxurious of any in Europe. We should, however, be glad that Mr. Phillips had informed us from what authority he drew those two curious anecdotes he gives us of the king's having raised persons to considerable fortunes 'only for drawing back his chair when they perceived the fire was uneasy to him, or for roasting a sucking pig to his palate.' Henry was luxurious, prodigal, and impetuous in all his passions, which often rendered him cruel; but no historian of any credit has represented him as a fool and a fribble. Perhaps, upon farther examination, we shall find that all the strainings of the frightful character exhibited of him by Mr. Phillips, are taken from Pole's own words. We need only give one instance, to convince the reader of this. The character which Pole draws of him in his famous Apology, addressed to the emperor Charles V. contains the following expressions: *Cum cæterarum virtutum speciem aliquam referret. . . . Clementiam nullam unquam signum ostendit. . . . id quod effæminatæ ejus naturæ multi tribuunt, talis enim crudelitatem sæpe gignit.* Thus paraphrased by our author: 'Amongst the various instances of justice, liberality, and other virtues, which recommended the laudable part of his life, he was never known to have done one single act of clemency. This was attributed to an effeminate disposition of mind, which inclines to cruelty.

It was constantly observed, that he never forgot the slightest suspicion of offence, and never spared wheresoever he apprehended resistance.'

But admitting that a cowardly, or, as the cardinal and his historiographer, call it, an *effeminate*, disposition tends towards cruelty, yet surely we are not to conclude that all tyrants are cowardly and effeminate. Alexander the Great, Jengiskan, Tamerlane, and a thousand others, have been guilty of more cruelties than Henry VIII. ever was charged with, 'which never were attributed to their cowardice or effeminacy;' and Mr. Phillips may find some difficulty in convincing the world that Charles XII. of Sweden was either a fop or a poltroon, though he ordered the brave Patkul to be unjustly put to a cruel and excruciating death. But, after all, we have many instances upon better authorities than those of Pole and his panegyrist, that Henry had his virtues, and was far from being such a man as they have drawn him.

His constant friendship for Charles Brandon, who, when only a private gentleman, clandestinely married his sister, the queen-dowager of France, is one striking proof of what we advance; and few, even of the most virtuous princes that history records, would have behaved with the magnanimity, moderation, and justice, which Henry displayed upon that trying occasion. His generous patronage of, and firm friendship for, Cranmer, amidst all the arts employed to incense him against that prelate, ought to be remembered to his immortal honour; and the tender affectionate care which he took of the fortunes and family of his nephew the young king of Scots, notwithstanding the many provocations he received from that crown, and the frequent opportunities of resenting them severely, shew Henry to have been capable of the most exalted sentiments, even to his last hours. Were we to attend his life through all its periods, we could bring a thousand instances of the same kind; but we cannot conceive a more just idea of the principles upon which this author writes, than from his own words, when he makes Henry's putting to death those two leaches Empson and Dudley the only act of cruelty which he committed during the more virtuous part of his reign, that is, while he remained a staunch papist.

We find no fault with the character which Mr. Phillips draws of Leo X. only that he has forgotten to tell us, that he was a monster of impiety as well as of impurity; and that he equally disregarded the ties of religion as of virtue. The amazing rise of arts and learning under his pontificate never can be sufficiently acknowledged; but, by the will of Providence, it happened, in the end, that the glories which enlight-

ened the court, set fire to the church; and the lofty dome of St. Peter's laid the deep foundations of the Reformation.

The affair of Henry's divorce from his first queen is next discussed by our author with sufficient acrimony against that monarch; and he quotes Pole's Apology, to prove that Henry acknowledged to the emperor, that when he took her to his bed, he had found her a maid, but without attempting to invalidate the strongest presumptions and proofs brought to the contrary, which, out of decency to our readers, we avoid particularizing here, and must refer them to the works of the reverend and right reverend compilers who have most minutely transmitted them. The rest of the narrative is generally founded upon facts and proceedings in which both parties are agreed; and therefore neither can be mistaken. We next meet with a curious conversation held between Pole and the famous Cromwell, afterwards earl of Essex, in which, according to Pole's account (for we have no other) Cromwell manifested himself to be a rank Machiavelian; and the author is inclined to believe that Machiavelianism owes its introduction and favourable reception in England to Cromwell. A reader who is master of Machiavell's way of reasoning, may form a judgment of Pole's candour upon governmental points when he says, that 'Machiavell's work on the art of government is such a performance, that was Satan himself to leave a successor, he does not see by what other maxims he would direct him to reign.'

Young Pole, who lay under great obligations to queen Catherine, and who, in his own mind, entirely disapproved of Henry's divorcing her, very prudently obtained leave from his majesty to retire to the Carthusian house at Shene, where he remained in a state of obscurity, during which time, it seems, the sweating sickness broke out in England. Mr. Phillips then prosecutes the history of Henry's divorce, not very favourably, as the reader may suppose, for that prince's character or his cause; but he furnishes us with no new materials. During those transactions, Pole obtained leave from Henry to go to France, and was by him furnished with every requisite to make him appear as a prince of the English blood. His true motive for this journey was the disgust he had conceived at the proceedings against the queen. We shall readily admit this excuse, but, at the same time, Mr. Phillips ought to have done justice to Henry's moderation as well as his liberality. Pole was near thirty years of age when he left England, and, according to our author, he was then in high reputation for virtue and learning all over Europe. Was it not, therefore, natural for Henry, if he was that tyrannical arbitrary prince this author represents him to have been, to have forced a man of such eminence, and so entirely dependent on him,

to have declared himself in his favour, or to have destroyed him: According to our author he did neither; but, though he could not be ignorant of Pole's sentiments, he sent him a commission to take the sense of the university of Paris upon his divorce.

Pole was disgusted with this commission, and desired to be excused from executing it, upon which Henry transferred it to another, without the least indication of displeasure at his kinsman. There is something, however, pretty extraordinary in Pole's own account of this matter; for he acknowledges that he suffered the proceedings to go on for some time in his name, till Henry joined another with him in the commission. In the mean while, we have no great opinion of Pole's casuistry in this matter. Not only the universities of France, but of Italy, those of Venice, Ferrara, Padua, and even Bologna, over whom Henry could be supposed to have no influence, had given their opinions against his marriage; and indeed Pole's difficulties do not seem to have arisen so much from the distinct merits of the case, as from his tenderness for the papal authority, and from another consideration, which, we believe, is new to the world, for he alleged, that Henry, of all women, ought not to have married Anne Bullen, because he had debauched her elder sister. Upon this very bold charge Mr. Phillips reasons as follows:

‘ This he advances in a treatise inscribed to the king, and delivered to him on the part of the noble author, by one of his gentlemen. He asserts it as a known truth; and, indeed, had such an imputation been slander, or even of doubtful report, it would have been utterly unworthy and inconsistent with his character who relates it; and must have raised the clamour not only of the English, but of all foreigners, against him. It ought, at the same time, to be remarked, that as he gives not the least insinuation of any looseness of behaviour in Anne Bullen, before Henry's passion for her, or of a criminal commerce between her mother and the king, of which she has been said to be the fruit, these reports are to be looked on as destitute of foundation. Had the facts been real, they would not have escaped the knowledge of one so well informed; nor been overlooked in a work where every aggravation, which regards this article is set forth in all its iniquity, and heightened with all the colouring that indignation and eloquence can give. All he says of her amounts to a sarcasm, “ that she must needs be chaste, as she chose to be the king's wife, rather than his mistress; but that she might have learnt, how soon he was sated with those who had belonged to him in the latter quality; and, if other examples were wanting, that of her own sister was enough.”

We shall agree with Mr. Phillips, that this charge destroys the more unnatural, but more ridiculous, one of Henry's being

father to Anne Bullen ; but we apprehend that the *ipse dixit* of Pole, at a time when he must have been violently heated against Henry, can never establish the fact. Nay, the manner in which it has sunk into oblivion, seems effectually to confute it ; for had it been a known, or a fact even of doubtful, report, would it have so long remained a secret, or at least a matter of doubt, with other historians, who are far from being favourable to Henry's memory ? May we not reasonably conclude that this is one of the false virulent charges which so much exasperated Henry against his kinsman ?

Was any proof wanting of Henry's moderation towards Pole on this occasion, his reception of him upon his return to England from France is sufficient. He not only overlooked his behaviour, but offered to raise him to the see of York ; a preferment which Pole declined, notwithstanding the great authorities, even of his own church, in favour of the divorce. Can any man blame Henry for not raising to his second metropolitan see a person who opposed him in so important an article ? Pole, however, was staggered by what his friends said to him on that head, and resolved to accept it. Henry, by Pole's own account, was so overjoyed at this, that he gave him a private meeting ; but Pole, instead of signifying his compliance, fell, by a sudden impulse, into invectives against the divorce, which put Henry, as was no wonder, into such confusion, that he sometimes handled his dagger, and then fairly turned Pole out of the room. Though all this rests upon Pole's single evidence, yet admitting the whole to be fact, how few of even the mildest princes would, on such an occasion, have acted with Henry's moderation ! Nor can the reader discover in Pole's behaviour any thing to recommend his prudence, virtue, or firmness, but an intemperate, though perhaps conscientious, zeal !

No part of the English history is better known than the transactions of this period ; but Mr. Phillips denies that Pole subscribed to the title of supremacy, though he owns, that, as dean of Exeter, he sat in the lower house of convocation, and this denial, as usual, is founded on Pole's own authority. We shall enter into no controversy with Mr. Phillips concerning the character of Cromwell or Machiavel ; but the reader will be amazed when he learns, even from this work, that Henry, far from resenting what had passed, not only agreed to Pole's request of once more going abroad, but generously continued to him all his annual appointments as usual, though Avignon, then depending on the pope, was the place he first retired to, where he continued for a year ; and removing to Padua, formed an intimate acquaintance with Sadelot. Here we have some long uninteresting dissertations upon the state of learning and philosophy

philosophy at that time ; but in the year 1535 he received, it seems, a letter from Henry, requiring him to send him his opinion on the claim of the supremacy ; upon which Pole drew up his treatise upon the unity of the church, which is entirely levelled against that question. Our author's account of Sir Thomas More and bishop Fisher are not greatly exaggerated ; but that which he gives us of the death of Anne Bullen is unmanly to the last degree, and such as may be expected from the pen of a bigoted Roman catholic. No moderate person, even of that church, can read the story of this unhappy lady without acknowledging that Henry, by her trial, condemnation, and death, violated all the ties of humanity and justice, more than he did by any other action of his reign ; but Mr. Phillips is very clear that she was guilty of incest with her brother ; ' and, continues he, her fate was considered not merely as a punishment, but as a divine judgment ; and the crowd that thronged to the place of execution, gazed on her with unconcern, as a shew they came to be spectators of, but in which they took no part. Her pride, even then, did not forsake her, and she saw, with a disdainful air, the indifference with which the world gave her up ; and assuming a haughtiness, which the infamy of the circumstances she lay under had not abated, she told them, " she died their queen, whether they would or not." During her confinement, her broken speeches and whole behaviour had betrayed a wild and disordered mind, and all the dread of approaching death, without any sense of the guilt which had occasioned it. The scene being now to close, and the executioner, who, on account of his expertness, had been sent for from Calais, offering to bare her neck, on which he was so soon to perform a rougher office, she thrust him from her ; and turning to her women, gave them a caution, which her own example had so little enforced, of behaving in such a manner as to keep their honour unstained. Then laying herself down on the scaffold, and preserving a decency she had been unmindful of in more important occasions, she drew her garments below her feet ; and received the stroke which finished a life of levity, error, and lewdness.'

Can a sober papist, who has perused the other histories of this unfortunate lady, read those words without horror !—— But she was the mother of queen Elizabeth——!

We shall not animadvert upon the very different character drawn by our author of Catharine of Arragon, who, by all accounts, was a worthy, virtuous, woman. The manner in which Henry received Pole's present of his book on the church's unity, and his invitation from him to return to England, is, by our author, considered as traps for his life ; but perhaps an im-

partial person, who peruses our author's whole account of the matter, may be of a different opinion.

The rest of this volume has in it very little that can be interesting to an English reader. It contains little more than foreign characters, intermixed with Pole's private history, the most material part of which is to be found in other writers, foreign and domestic. But we have a very formal, particular, vindication of the council of Trent, at which Pole presided, and made a great figure, and this, perhaps, is the main end of the performance; for Pole's personal history, which is carried down to the death of Edward VI. bears but a very small share in the work, excepting those parts of it that are extracted from his own writings.

Upon the whole: The author seems to be perfectly well acquainted with the Roman catholic side of the dispute, during the times he treats of; but he has not afforded us one opportunity by which we can judge of his talent in controversy, as he exhibits only one side of the question. His style is pleasing, and his manner of writing plausible, though partial and superficial. He seems to be entirely unacquainted with records and state papers; nor does he appear to have consulted any protestant writer, but on matters that are immaterial in themselves, or at least problematical; nor is he always fair in his inferences from them.

ART. IV. *The Æneid of Virgil, translated into English Blank Verse.* By William Hawkins, M. A. Rector of Little Casterton, in Rutlandshire; late Poetry Professor in the University of Oxford, and Fellow of Pembroke College. 8vo. Pr. 2s. 6d. Fletcher.

OF all the poor antients who have suffered by the murdering hands of translators, Virgil seems to have met with the worst treatment. Homer, after a great many indignities, found a Pope to revenge his cause; Sophocles had the good fortune to light on a Francklin to represent him; Lucan was happy in his Rowe; Horace found a friend in Duncombe; and Demosthenes' picture has been well drawn by Leland; whilst poor Publius Maro looks shabby in every English dress he has hitherto worn. Douglass and Ogilvy put him on a Scotch plaid, which by no means became him. Cotton gave him a fool's coat, and dressed him like a Merry-Andrew. Trapp cloathed him in a dirty night-gown, that hung about his heels in a most slovenly manner. Dryden, who was by far the best taylor he ever had, adorned him with a loose flowing robe, that shewed part of his

fine shape to advantage, but concealed and disguised the rest; and Pitt cramped him up in a tight short coat, that made him to the last degree stiff and awkward. But, after all, the worst garb he ever appeared in, is certainly that which Mr. Hawkins has thought proper to make for him. To drop all metaphor, the translation before us is as poor and contemptible a performance as we wish to meet with; and, with all due deference to a poetry professor, be it spoken, will do the author no credit. To enter into a regular criticism on this work, to shew the deficiency of it in point of language, correctness, fidelity, and every other requisite, would take up more of our own and our readers time than we can either of us spare, and would besides be doing it more honour than it deserves. A very few extracts from any particular part of it will be sufficient to confirm our opinion. The fourth book has generally been looked upon as one of the finest in the whole *Æneid*; let us see what Mr. Haykins has made of it: it begins thus:

‘ But all the while corroding care possesst
 The queen; smit with love’s secret shafts she seeds
 The growing wound, and cherishes the flame.
 The hero’s virtues, and his godlike race,
 His manlike aspect, and his melting speech,
 Sink with impression deep into her breast,
 Hang on her thoughts, and banish her repose.
 Now had Aurora walk’d the earth around
 With Phœbus’ lamp, scatt’ring dank shades of night;
 When, lovesick, thus her sister dear she greets:
 Anna, what doubtful dreams disturb my rest?
 How noble is this stranger that adorns
 Our royal roof! how graceful in his look!
 How bold in enterprize! how brave in arms!
 I ween, I know his race is all divine.
 Cowards degen’rate from their stock: but ah!
 What wars he wag’d! what various fortune told!
 But that immovable my purpose stands
 No more to link me in connubial bond,
 Since cruel fate beguil’d my former love;
 But that my soul is pall’d with wedlock’s joys;
 Perhaps I could indulge my frailty here.
 Anna, I own my weakness, since that day
 My poor Sichæus fell by murd’rous hand,
 And brother’s blood distain’d our household shrine,
 This chief, and this alone, has mov’d my sense,
 And shook my stagg’ring soul. I feel a warmth
 Too like the glowings of my virgin flame.

But

But may I quick descend into th' abyſs
 Of yawning earth, or may almighty Jove
 With his dread thunder plunge me to the ſhades,
 Shades of infernal Acheron, and pale glooms
 Of night profound; if e'er my ſpotleſs thought
 From thee, fair virtue, or thy laws ſhall ſtray.
 With my firſt lord my ſofter paſſions fled,
 And all my joys are buried in his grave.
 She ſpoke, and tears ran trickling down her breaſt.
 Anna replies: O ſiſter, my beloved,
 Dearer than light, or life to me, ſhall all
 That blooming beauty pine in widowhood,
 Nor reap love's fruits, nor taſte connubial joy?
 Think you theſe cares diſturb the peaceful dead?
 What tho' no ſuitor yet has ſtirred thy ſoul,
 Tho', overwhelm'd with ſorrow, you diſdain'd
 Theſe Libyan princes, and our peers of Tyre,
 Iarbas too, and half the laurel'd ſons
 Of martial Africa, will you reſiſt
 This pleaſing paſſion that inſpires you now?
 Have you forgot what neighbours gird you round?
 Gætulians here, a fierce unconquer'd race;
 Here wild Numidia, barbarous Syrtis there
 Her bulwarks rears; here o'er wide burning waſte
 Savage Barcæans rule. What need to urge
 Our brother's threats, kindling his Tyrian war?
 The gracious gods, I wot, and heav'n's high queen
 Auspicious drive the blaſts that on our coaſt
 Landed theſe Trojan fleets. How, ſiſter, how
 Shall theſe thy ramparts tow'r, thy kingdom ſpread
 By this ſweet tie? Troy leagu'd in arms with Tyre,
 How ſhall the Punic glory ſwell to heav'n!
 Haſte then, implore the gods, thy victims ſlay,
 Amuſe thy gueſt with hofpitable cheer,
 Detain him with pretences; ſay, his barks
 Demand repair; Orion ſwells the main
 Tempeſtuous; ſtorms unruly vex the ſky.'

The original, which every ſchool-boy remembers, is to the laſt degree pure and elegant; we wiſh the tranſlation gave us any idea of it.

‘ His manlike aſpect, and his melting ſpeech.’

Virgil never ſays any-thing about manlike or melting, but ſimply,

_____ vultus

Verbaque _____

And

And when he wrote

— — polo dimoverat umbram,
who ever thought of its being interpreted

— 'scatt'ring dank shades of night?

By *scattering* our translator, we suppose, meant *dispersing* or *driving away*: but the word is seldom used in that sense. A little after we meet with this fine line,

'What tho' no suitor yet has stirr'd thy soul.'

Pray, gentle reader, observe what a dab Mr. Hawkins is at alteration, not to mention the elegance of the expression in *stirring her soul*: but to go on,

'Soon as the dear lov'd spouse of Jove perceiv'd
The queen with raging love posselt, her fame
Unheeding; thus fair Venus she bespeaks:
Thou and thy son may triumph now! exploit
Eg'regious this! most memorable deed!
Two plotting gods one woman shall subdue!
Right well I ween, thou dread'st yon rising walls,
And view'st my Carthage with a jealous eye.
But why this contest? wherefore thus prolong
Our mutual hate? Rather let both unite
In lasting league; let Hymeneal bonds
Our compact firm: say, what would Venus more?
Love-sick Elisa burns in ev'ry vein.
Make we this people one; auspicious both
Will rule the nations with an equal sway:
Be Dido subject to a Phrygian lord,
'And Tyre, and Carthage, be the royal dow'r.'

How fond Jupiter was of the lady whom Mr. Hawkins calls his *dear-lov'd spouse* we need not observe, nor shall we take any notice of his two *plotting* gods, but proceed to Iarbas's prayer:

'Almighty Jove, god of our Moorish tribes,
That feast on painted beds, and largely spill
The rich libation to thy honour'd name,
Beholdest thou this deed? say, heav'nly fire,
Is there no vengeance in thy thund'ring arm,
Rattle thy bolts, or blaze thy hurtless fires,
To shake the coward soul with terrors vain?
A helpless woman, wand'ring on our coast,
That purchas'd with a paltry sum a spot
Of earth whereon to build her little town;
'That measures out her lands, and bounds her realm,
Where we prescribe, disdains our love, and makes

A Dardan

A Dardan lord the partner of her throne,
 And now this Paris, with his eunuch train,
 His chin with Lydian mitre bound, his locks
 Dropping perfume, enjoy's the ravish'd prize.

While I, ideal monarch, bootless bid
 Thine altars with eternal off'rings blaze.'

Can any-thing be more soft or poetical than
 'A helpless woman, wand'ring on our coast,
 That purchas'd with a paltry sum a spot
 Of earth, whereon to build her little town.'

How very different is this from

Fœmina quæ nostris errans in finibus, urbem
 Exiguam pretio posuit —

'While I, *ideal monarch*, *bootless* bid
 Thine altars with eternal off'rings blaze.'

How often might one read over this passage of Virgil

— — — nos munera templis

Quippe tuis ferimus, famamque fovemus inanem,

without finding out in them this *ideal monarch* with his *bootless* offerings?

In the sixth book Mr. Hawkins renders *de more*

— 'obsequious to long mode.'

Errantes deos he calls 'fugitive gods.'

Te quoque magna manent regnis penetralia nostris,
 Hic ego namque tuas sortes, arcanæque fata
 Dicta meæ genti ponam, lectosque sacro
 Alma, viros; foliis tantum ne carmina manda;
 Ne turbata volent rapidis ludibria ventis.

Now pray observe the translation:

'Thou too within our realms shalt joy thy shrine,
 Thy secret rites, thy records, and thy priests
 Select: sage keepers of thine oracles.
 But, gentle, ah! commit not our dark fates
 To filmy foliage, lest the sportive winds
 Wide scatter them in air.'—

We should be glad to know what Mr. H. means by

— 'thou shalt *joy* thy shrine.'

Does he mean *enjoy*, or make *joyful*? We wish him *joy*, however,
 of the expression, and likewise of his *filmy foliage*. A little fur-
 ther on in this book he calls Charon the *Boat-god*, and Minos
 the

the *Inquisitor* of hell, talks of *genuine* lightning, *darkling* souls, *primitive* virtue, &c. &c. But of all Mr. Hawkins's beauties are his epithets are the most striking, such as, *wind-tost*, *inbem'd*, *deceptive*, *womb-imprison'd*, *mountant*, *sleep-wrapp'd*, *night-mantled*, and a great many others, all so equally elegant, that we know not which to prefer, unless the two following may claim the superiority :

— — — — — ‘haply these griefs
Shall furnish matter for *hereafter* joy.’

Hereafter is, to be sure, quite a new adjective, and can hardly be excelled by any-thing but

— — — — — ‘the *toged* sons of Rome.’

We question whether any of the *toged* sons of Oxford, except Mr. Hawkins himself, could ever have found out so fine an epithet.

But we are tired of criticising a performance which is really beneath all criticism; suffice it to observe, that this volume contains only a translation of the first six books of Virgil's *Æneid*. In the last page we are informed that the remaining six are ready for the press; but we would seriously advise this poetry-professor to profess poetry no longer.

ART. V. *A Trip to the Moon. Containing an Account of the Island of Noibla. Its Inhabitants, Religious and Political Customs, &c. By Sir Humphrey Lunatic, Bart. 8vo. Pr. 2s. 6d. Crowder.*

LUCIAN, Swift, and the author of those admirable pieces of humour which go under the title of Don Quevedo's *Visions*, have surpassed all others in that species of writing which unites pleasantry and satire with the creative powers of imagination.

The author of the work before us seems to have attempted a composition in the same taste; but so far is he from making an approach to the excellency of the above-mentioned satyrists, that his *Trip to the Moon* is greatly inferior to *Cyrano de Bergerac's Voyage to the Moon*, from which the hint of it is evidently taken. Though a reader would be naturally led to expect an uncommon vein of imagination in the description of the manners of the fictitious inhabitants of the remote lunar regions, we meet with nothing half as extraordinary and exotic in our author's account of Noibla, as in some descriptions of China, Japan, and other tracts upon this our sublunar sphere. This

must be acknowledged to argue great poverty of fancy and invention in the writer. His satire is without an edge, and his attempts at humour unsuccessful, as his descriptions are faint, and destitute of an amusing variety.

In support of this our judgment we shall lay before the reader a general sketch of the performance, and some particular passages, which will, we doubt not, make it evidently appear that we are not too critical or severe in passing this judgment.

Chapter the first contains nothing but a trivial account of the ancestors of Sir Humphrey Lunatic, the supposed author. In chapter the 2d, we are informed of his translation to the moon, which is effected without the machinery of contrivance, or the artifice of surprize, the want of which he endeavours to atone for by a stroke of satire, telling us that the operation by which he was raised up to the moon, was greatly facilitated by certain pamphlets which he had in his pocket, viz. Three of Whitfield's sermons, half a dozen North Britons, and as many schemes for paying off the national debt, by Jacob Henriques. The relation of the ceremonies with which he was received in the island of Noibla, is altogether flat and void of imagination. Chapter the 3d contains an account of the Noiblan laws, their chief magistrate, the manner of his election, his executive power; the marriages of the Noiblans, and the management and education of their youth, all which particulars are told in so dry and unentertaining a manner, that one would be almost tempted to think that the author depended upon their authenticity for their favourable reception with his readers, and that he had been in the moon in good earnest. In chapter the 4th, which contains a description of the namredal's manner of dining, that magistrate tells his own story, discovering that he had been bishop Wilkins in the sublunar world; and then proceeds to sketch out the characters of several personages eminent upon earth, who were punished or rewarded in the sublunar regions. This part of the work is greatly superior to any thing that preceded it; there is a resemblance, though but a faint one, to the manner of Lucian, in the account given of Alexander, Charles the twelfth, Brutus, Henry the eighth, &c. &c. &c. Chapter 5th contains strictures upon authors, and the freedom of the press. The several judgments passed upon both the antients and moderns under this head are pertinent and just enough. In the same chapter we meet with some severe reflections upon the Methodists, which seem to be out of place in a work of this nature. Chapter the 6th contains an account of the manner of summoning the Noiblans to the temple, the ceremonies preparative to entering the temple, and an account of the religion
of

of the Noiblans, which, in our opinion, borders upon prophane-ness. We are told in page 111, that it appears a most strange and partial notion to the inhabitants of the island of Noibla, to fix one place of abode, one degree of punishment, and that eternal for all sinners; and likewise that they believe in and worship a Nalsina, or mediator, whom they suppose to be formed and appointed by God for the sake of erring creatures; that he is coeval with the universe, and that he has the perfections of a deity, except that he is liable to the passions of grief and joy; the one caused by obstinate sinners, the other by contrite ones. This chapter concludes with observations upon earthly places of worship, in which a severe censure is passed upon the meanness of modern churches, and with the namredal's plan for new modelling the ecclesiastics in England. Chapter the 7th contains a satirical account of the modern English ladies, supposed to be given by Sir Humphrey to queen Elizabeth; and the namredal's wife remarks upon fashion, and critical remarks upon dramatic authors and performers. The observations made upon these last are, in our opinion, extremely just. It cannot be denied that England has not had, for some years, one author for the stage, that deserves the name of a great poet; our modern tragedies are, indeed, such cold, elaborate, unalarming, pieces of declamation, that no action can give them life, no attention pursue them through five dull acts. With regard to theatrical performers, it must likewise be acknowledged that one eminent performer is too generally and too servilely copied by all the rest. In chapters 8th and 9th Sir Humphrey attends the namredal to the requeux, where he hears several remarkable trials.—Such is the plan of this visionary voyage to the moon, which reminds us of Nat. Lee's saying, that it was easy to write like a fool, but difficult to write like a madman; for Sir Humphrey's narrative of his peregrinations seems rather characteristic of the fool than the lunatic. As a specimen of our visionary traveller's talents for satire, we shall cite Sir Humphrey's harrangue to queen Elizabeth upon fashion.

‘ The ladies of England, madam, as you must remember, taken in a general view of natural qualifications, persons, features, and understandings, are excelled by none; and I believe, did they not take extraordinary pains to raise up appearances against reputation, they might justly claim an exalted share of virtue; but a strange unaccountable phrenzy, called Fashion, so intoxicates their brain, that almost every consideration is sacrificed to the ridiculous worship of that idol; which has given such unlimited sway, that if a husband, father, or guardian, pretends to find fault and advise, he is immediately silenced by
that

that powerful word ; the extraordinary effects of which you will more fully comprehend, by sketching the outlines of a fine lady's life.

' It has been justly observed, that a well-regulated reserve and modesty are the chief points of beauty in a female character ; but this opinion Fashion has totally overthrown, and stigmatized them with the terms of unbred sheepishness ; while a shameless front, staring eyes, wandering limbs, and nonsensical vociferation, usurp the titles of elegance, ease, and wit ; these admirable qualifications are seen to a considerable degree, even in single females, but arise to so eminent a pitch of perfection in married ones, that it would almost occasion an observer to believe they only considered matrimony as a licence to free them from every rational restriction, as a passport to carry them through the paths of licentiousness ; to such all men are alike but their husbands, they indeed find coldness and reserve enough : but these are general remarks, I must come more within the bounds of a particular character, which cannot be better struck out than by giving you the daily disposition of time.

' In this point, I know not well where, or how to begin, as a fashionable lady has no morning : let it suffice to say she gets up at noon, or after it ; receives and reads cards of compliment during breakfast ; takes her chair or chariot, and tires both the men and horses in galloping from street to street, to pay what they call morning visits ; then returns and dines in the evening, drinks tea at night, and plays cards, supper-time excepted, till the next day is advanced. This, with some very inconsiderable variations, is the continual round of taste and elegance.'

That we may not, however, be thought too severe in our censures, we will readily acknowledge that the Trip to the Moon is well enough calculated for the subscribers to circulating libraries, who read merely to kill time, which end may be completely answered by this whimsical performance.

ART. VI. *An Essay on the Methods of suppressing Hæmorrhages from divided Arteries.* By Thomas Kirkland, Surgeon. 8vo. Pr. 1s. Doddsley.

THIS essay, in which the subject is considered with greater perspicuity and more accuracy than has commonly been bestowed upon it, is divided into four chapters. The 1st treats of the natural or spontaneous suppression of hæmorrhages from divided arteries. The 2d of ligatures. The 3d of the suppressing hæmorrhages by the application of fungous substances, by
coagu-

coagulated blood, by astringents. The 4th and last, of the suppressing hæmorrhages by cauteries, caustics, &c.

In the first chapter he informs us, That by experiments with agaric, soon after its introduction, he was led to believe that it possessed no other quality, save that of adhering close to the mouth of the divided vessel, and thereby preventing the egress of the blood, and allowing the natural contraction of it to take place. This opinion he here maintains, and relates some experiments in support of it. He amputated the leg of a horse; by the animal's retracting his leg the tourniquet slipped off: the bleeding that ensued was effectually suppressed, by a pressure of the hands upon the stump for fifteen minutes. At first the pulsation at the end of the vessel was visible, but after some time it became less perceptible. The stump was only covered with tow and a slight bandage. The horse was kept alive forty-eight hours, and though he tumbled and stirred much, no fresh hæmorrhage ensued. At this time he was killed, and upon dissection it was found, that the bleeding was suppressed by the arteries being contracted close, the space of an inch or more from the extremity, and not by any plug of coagulated blood. This experiment he has repeated several times upon brutes, and with similar appearances. He thinks it is to be attributed to this cause, that an hæmorrhage does not commonly follow the falling off of a mortified limb of the human body, because for a considerable way above the mortified part, the artery will be close contracted. He is hence of opinion that after amputations, larger vessels may be trusted to lint and flour, than has been imagined; and also that the hæmorrhage that is apt to come on some hours after an amputation, is not from small arteries dilated by the increased motion of the blood, as is commonly thought, but from the principal lateral branches which had closed themselves, being forced open. Whether these experiments upon brutes are conclusive when applied to the human body, is much to be doubted. That plugs of coagulated blood often stop up the extremities of bleeding vessels, and prohibit the flux, we learn from the many dissections of Petit and others. The removal of these coagula infallibly occasions a renewal of the flux, of which even the present author affords a proof (p. 36.) This should serve particularly as a caution to those concerned in cases of hæmorrhages from the uterus; for if the coagulated blood is officiously removed, an hæmorrhage as troublesome and more dangerous than the first will most likely ensue. When an hæmorrhage from the uterus is renewed by motion, or other causes, several pieces of coagulated,

universally precede the flux of fluid, blood; a plain indication that the orifices of the vessels were formerly occluded by their means.

In chapter 2d the author considers the application of ligatures, the most certain, though most painful, method of suppressing a flux of blood. He endeavours all along to invalidate the objection brought against the use of ligatures. It has been objected against this method, that the end of the vessel is apt to fall off with the ligature, and a fresh hæmorrhage in consequence succeed: this he says is easily prevented, by having the ligature of a sufficient thickness. He dissuades against having the ligature twisted or waxed, excepting at one extremity, to make it pass through the eye of the needle; and to make it pass with ease through the flesh, it is proper that it be covered with a little soft digestive. He alleges, that even though the nerve is tied up along with the artery, if no muscular fibres are inclosed, the patients do not complain of any pain; as he thinks the nerves are not irritable, unless their medullary substance is wounded. Will not the ligature compress, bruise, and irritate, the medullary substance of the nerve, in the same manner, as if the irritation had been directly applied to this medullary part?

In chapter 3d, the application of fungous substances is considered in two lights: when the fungus is pressed very closely upon the orifice of the bleeding vessel: or when applied lightly to the same orifice. In the first case the fungus has no peculiar operation, though the author thinks it is most properly applied in that way, that by interrupting the egress of the blood, the vessel may be allowed to contract. To serve this purpose, however, fungous substances were not required; any other body that would obstruct the passage of the blood, would be equally efficacious. In the last case it most probably operates by inducing a coagulation in the blood, and so forming a plug to stop up the end of the vessel. How it effects this coagulation should be more particularly enquired into. If the action and power of the fungus is not proportional to the fineness and equality of its texture? If the puff-balls would not, therefore, operate more powerfully than sponge, or other substances of a coarser texture? Or, if there are not certain bounds set to this fineness of texture, which when the body exceeds, its efficacy in stopping hæmorrhages proportionally diminishes? Astringents, he thinks, would rather prevent the collapsing of the coats of the vessels, by hardening their fibres, than promote it: a paradox he does not very clearly unravel. The astringents, especially the mineral ones, alum and vitriol, operate powerfully
both

both in coagulating the fluids and in contracting and purging up the mouths of the vessels, as daily experience evinces.—Perpendicular pressure, he is of opinion, might often be used with success.

Cauteries and caustics, which are treated of in the last chapter, are, as he shews, seldom required, and should, if possible, be avoided.—What is left unfinished in this essay should incite others to prosecute the same plan, by experiments; in such cases the only sure tests of truth.

ART. VII. *Anecdotes of Polite Literature. In Five Volumes. Small 8vo. Pr. 10s. Burnet.*

NO province of literature has produced so many impositions upon mankind as that of general criticism, of which this work is a specimen, tho' we are of opinion its title is ill suited to its contents. Perhaps it would be no difficult matter to prove that most of the general critics who have appeared for these two hundred years past, are but wire-drawers of the judgment and sentiments of the antients; all they have done is to form their sterling thoughts into agreeable fillagree toys, twisting them a thousand ingenious ways, giving them the air of novelty by many pretty devices; but not without, sometimes, throwing in an alloy which debases the original standard.

This work begins, volume the first, with a kind of dissertation upon genius and composition, and amongst other observations that have been *observed* an hundred times, the author says that genius will take its own course, but that the professions of poetry, painting, and music, are those in which a boy's genius is most easily discernable, while the genius of a general or a statesman in their youth has but few opportunities of discovering itself. It is pity, as our author gives his work the title of *Anecdotes* (which, if it means any thing, means unpublished stories) he was not acquainted with an anecdote of lord Clive, who, when he was at a boarding-school, where plays were annually exhibited for the entertainment of the young gentlemen's parents and friends, never could be brought to play any part but that of Serjeant Kite, in the *Recruiting Officer*. The author has recourse to the abbé Du Bos, who is, like himself, no more than a second-hand critic, to prove his above Monmouth-street observation, which, when divested of private history, says no more than that a man may be a very good fidler, though his father was not of the same profession. We are far from aim-

ing any animadversion at this author solely, but we are sorry to say that quotations from French critics disgrace British literature, and the practice somewhat resembles that of sheep, who, tho' feeding upon a rich pasture of their own, are always breaking the inclosure to brouze upon the neighbouring meagre hungry heath. French genius, learning, and criticism, like idolatry, owe their power to our superstition, which has reared them temples on Parnassus, where the true sovereign considers them as intruders. The ridiculous prepossessions of Britons have given them a settlement in a parish where they originally were no better than beggars, without the claim that a Spenser, a Shakespear, and a Milton, can make good. In short, we may apply to the excellencies of French criticism what Juvenal says of Fortune, *Te facimus Fortuna deam.*

Notwithstanding the severity of the above remark, the reader who can bring himself to forget that there is not one word of originality in these anecdotes, will find this work not absolutely unentertaining, especially if he has a taste for letters which other avocations will not suffer him to indulge but at an immoderate expence of time for resorting to original authors.

The second section is a dissertation upon epic poetry, where we have a number of anecdotes that have been again and again printed, and a profusion of French criticism that has been a million of times retailed. Among other matters our author, from the *Elements of Criticism*, in a note, mentions "an episode," which, he says, may be defined, 'an incident connected with the principal action, but which contributes not either to advance or retard it. The descent of Æneas into hell doth not advance or retard the catastrophe, and therefore is an episode.' Our author could not have stumbled upon a more unlucky, because unjust, quotation from that work, than the above. The excellency of an epic poem is to terminate with an incident that indicates a catastrophe, but without expressing it. The deaths of Hector and Turnus are not catastrophes, but the reader is left to judge of their more than probable consequences. This constitutes the main difference between an epic and a dramatic poem, the last of which requires a catastrophe. Virgil, however, with a propriety and judgment that no other poet ever possessed, has introduced, without violating the laws of epic poetry, the catastrophe of his *Æneid* in its sixth book, where we see all the glorious consequences of the death of Turnus anticipated by the hero's divine visit to the elysian fields.

The quotation from the *Elements of Criticism* goes on to say, that "an episode ought never to be indulged unless to re-
fresh

fresh or unbend the mind, after the fatigue of a long narration." This quotation is another lamentable instance of second hand criticism. Who can deny that the narrative of Æneas, which takes up the second and third books of the Æneid, is an episode? but we know of no long narration preceding it that is fatiguing to the mind, and yet, by the inimitable art of the poet, it is *not* (to use the allusion of Petronius) *embroidered upon, but interwoven with, the subject of the poem.* In short, an episode introduced only for the sake of amusement, is just as proper as the introduction of a Christmas tripod with an orange and a sprig of ever-green, into a picture representing the heat of a battle.

The author's criticism upon Mr. Addison's remarks on Milton's Paradise Lost, is a faint attempt at originality in that province, but destitute of all its manly properties. To have recourse to French criticism upon English poetry, is like a man applying to an eunuch to mend the breed of his family.

'Paradise Lost, says this writer, deserves every commendation that we can bestow upon it. Yet it certainly has been praised, rather in a prejudiced manner by Mr. Addison. That critic, like Scaliger, was prejudiced in favour of his author; and seldom cares to point out the defects in the Paradise Lost. A particular criticism on the beauties of that performance would now be tedious, as it is to be met with already in so popular a book as the Spectator: but there are some parts of it which, being far from equal to the rest of the poem, Mr. Addison has either passed over in silence, or palliated. Some of these I shall take the liberty to quote, not with design to attack the memory of the greatest poetical genius our nation ever produced (that task I leave to the Lauders of the age) but to give a fair criticism on what Mr. Addison has omitted to mention.'

Here we must recommend not only to this author, but to several others, who have been guilty of the same inattention to propriety, the Scotch particularly, to distinguish between *prepossession* and *prejudice*, to which last word they seem to have a very improper attachment. But this by the bye—Our author has treated the remarks on the Paradise Lost as a critical performance, for which they were never intended. Mr. Addison has there, in a most masterly manner, pointed out the beauties of that divine poem, and has genteely hinted at its defects; but why should our author, in the rage of criticism, tear off from the mother of mankind that beautiful vesture with which the poet has clothed her, only that he may shew a few moles upon her body; and why should he most unnaturally and sacrilegiously call in French

criticism to assist him in his attempt? There is not a boy in the fourth form of Westminster or Eaton school, who does not, upon the plain principles of good sense, see all that this author suggests on that subject. That God the Father talks like a school-divine, and that Milton makes a parade of learning, is obvious to the meanest capacity; but our Anecdote monger, while he enlarges so much on a common-place topic, ought to have acknowledged that the very dross of some of the quotations he has given us, is more valuable than all the ore of French epic poetry, not excepting the *Henriad*.

The author then proceeds to a criticism on Leonidas, to which we have nothing to object but his servile attachment to French writers. He next attacks lyric poetry, in which we affirm, (without the least dread of the French or any other critics' rod hanging over our heads), that the English have outdone the antients, and at this time stand unrivalled. All the collected genius of French poetry has sunk under a species of writing, where their frigid mechanical rules of composition and regularity, with which they have so long shackled genius, can find no admittance. In short, our nation possesses the province of lyric poetry by a kind of an autocratical right, which places her above all laws of criticism, and subjects her to execution alone.

The second volume brings us to a dissertation upon satire, which introduces a *criticism upon criticism*, that may be entertaining to those who read for amusement, or to qualify themselves for company; and the treatment we have given the author of this work is a full refutation of the malevolence contained in the following quotation from his anecdotes.

‘It were to be wished that, as we have Journals and Reviews in England, and they are likely always to continue, they were conducted by men of character and reputation, in an open manner, and particularly that they were not the mere schemes of booksellers to make money, as it is well known our two Reviews are. The booksellers who print them have the sole appointment of the authors who compose them, and most of the articles in them are paid for by the sheet: their criticisms are the strongest proof of their abilities and candour; it is to be regretted that any but men of reputation should be employed in such compositions. It would be malignity to deny their containing some articles that are wrote with spirit, candour, and even elegance; but there are so many articles composed with a total want of these, such short malevolent criticisms, without quotations, that the reading them is disgusting to a person of any taste.’*

* Whenever a piece is beneath criticism, it would be much better

We have been so candid as to give admittance to this quotation, because it contains a kind of an *argumentum ad hominem*, both with regard to ourselves and the author, who we shall not try by the laws of criticism, but those of common sense and common honesty. The writer of this very article, who, for some time past, has had a considerable share in our Review, declares upon his honour, and, were it needful, would do it judicially and upon oath, that, so far from being paid by the sheet, he never made the least bargain with any printer or bookseller concerned in the work; nor did he ever exchange a syllable with any of them on that subject. Now, Mr. Anecdote-monger, if you are an honest man, produce and publish your authority for what you have here so roundly asserted. If you cannot, as it is a matter of fact and not of criticism, you are in private life, that we may avoid hard words, a bad man, and some writers of greater acrimony would call you an assassin in the dark, as our printer's name stands prefixed to his publications. Know, to thy shame, if thou canst be ashamed, that thy own case is a full vindication of our independency upon our printer.

Taking our leave of the preceding disagreeable subject, we must express our surprize that this author should bring criticism under the head of satire, and we must likewise explain ourselves on the subject of his note. For this purpose we must appeal to the melancholy experience of the pocket of every man who deals in books and pamphlets, whether he is not, in a literal sense, robbed of two thirds of the money he lays out upon them. Is the public to have no beacon set up? Is literary, the only, justice that is to be denied the privilege of thief-catchers, for detecting those practices in shop-lifting? and are we, with the courtly divine, not to mention Hell, because it is a term too indelicate for polite ears? We shall, therefore, once for all, declare, that we apprehend our province is not only critical but useful, in as strict a sense as the office in Bow-street, because it may prevent many from being gulled out of their money; and, that we may borrow an elegant phrase from the police, *prevention is better than punishment.*

‘It has, says the author, been often disputed, whether reviews, journals, magazines, dictionaries, and such-like compilations, are of any service in promoting literature: I should apprehend they may spread a superficial knowledge among the lower class of the people, but cannot be of any real utility.’

better to omit mentioning it, than treat even a dull author with language that ought never to be used in criticism, or indeed in any composition.’

Why did not this writer, while his hand was in, mention Anecdotes in the preceding list, where it would have stood with a very becoming propriety? Our author is so great an adept in the art of imposition, that he has the secret to make the works of Mr. Spence and other real critics, steal into the text of his work, without our perceiving that we are treading upon foreign ground. What a falling off is there when he comes to deal upon his own stock, and to characterize Churchill's poetical talents; and what hackney stories does he give us of Mr. Garrick and *one F—z—k*! What would the reader say if every word of his anecdotes contains a falsehood? What could he think, if the anecdotes he gives us of a celebrated inspector and botanist have been written by that very inspector and botanist, or are to be found, almost literally, in one or other of his works, though the whole is despicable, and unworthy of being committed to paper. Nothing can equal the farrago of quotations and remarks, French and English, that fills (the reader will pardon the expression) the *vacuum* contained in the rest of this dissertation upon satire.

The second section of this volume is upon elegiac poetry, in which the author introduces some anecdotes which, by the bye, had been printed before, of one Lotichius, a German poet, whose works we acknowledge to have never read. The rest of this section contains nothing but what is known to every bookseller's runner about town, but a few pretended anecdotes which, we will venture to say, are the fictions of the author's brain.

His strictures upon history are sometimes just, but always trite and common, and have in them no more merit than one sign-post copied from another. The author's first section of his pastoral poetry, contains only the gleanings of former publications, pamphlets, news-papers, and occasional essays; but at the same time we cannot deny him the merit of being equal to some other compilers of the same kind.

Section the first of his fourth volume treats of tragedy, every word of which is borrowed, and sometimes literally. In his second section on the same subject, the author ventures upon a little originality, but is miserably defective in every qualification of an original. He finds fault with Mr. Upton for saying that Shakespear had learning, which no man who has ever read the classics can doubt of. Perhaps Shakespear is never so blameable as when he stoops from the sphere of his own immortal genius to consult with the antients. Thus far, however, we will agree with this author, that Shakespear did not consult the antients in the conduct of his pieces, the regularity or irregularity

gularity of which are merely accidental ; but that in many passages he has not only imitated but even copied them, is extremely clear. To waste time and paper in proving that Shakespear did not write like Terence or Corneille, is as ridiculous as an attempt to prove, that St. Paul's church is not of Gothic, nor Westminster Abbey of Greek, architecture ; and the whole of our author's reasoning and observations on this head is despicable to the last degree. We cannot, however, quit this subject without animadverting upon the remark of an author of note, if Mr. Johnson wrote the miscellaneous observations on Macbeth. Our anecdote-monger has, as usual, pressed those observations into his service ; and, if his quotation is just, Mr. Johnson's vindication of Shakespear on the head of witchcraft is questionable.

We will venture to say, that the belief of witchcraft made no part of Shakespear's poetical creed, any more than it does that of many dramatic authors who have written since, even down to the author of *Caractacus*, who has introduced supernaturalism into that play. Shakespear did the same as Dryden in his *Œdipus*, and many other writers in their plays. He found a marvellous story, to which time and universality of belief had given a sanction. He formed no plot, and scarcely altered the smallest circumstance of Macbeth's story, as transmitted by Hector Boece, a not inelegant, though credulous, author, and other writers who preceded him. Buchanan, who was a much finer writer, but not a better author, than Boece, predicted the very event that Shakespear fulfilled ; for he tells us, in his history of Scotland, that the received story of Macbeth was more fit for the theatre than for historical writing. But

Delirant Reges, plecluntur Achivi,

can we blame this pitiful writer for quoting and following authors of distinction ! The rest of his remarks upon tragedy is no more than a cento of criticisms and observations that have been hackneyed into fitters. His asserting that Shakespear formed Hamlet from his own imagination, is false in fact ; for the characteristics of the part is almost literally copied from Saxo Grammaticus. The rest of the anecdotes of this volume are paltry transcripts that can be entertaining to second-hand readers only.

This author's section on comedy, which opens his fourth or fifth volume (by the manner of printing we know not which) contains nothing more than mere tea-table chit-char.

A treatise upon the sublime and pathetic next succeeds, of the same stamp; and to the end of the volume we know not which to admire most, the author's imposition upon the purse or the understanding of his readers. But, after all, if we can suppose a man to have been confined for fifty years past to the deserts of Africa, or the wilds of Canada, without having the least intercourse with what is passing in the learned or the ingenious world, this plagiarist may entertain him; though we cannot accuse him of one original thought or true criticism, from beginning to the end of his work.

ART. VIII. *Memoirs of the Life and Writings of the late Reverend Mr. John Jackson, Master of Wigston's Hospital in Leicestershire, &c. With a particular Account of his Works, and some original Letters which passed between him, and Dr. Clarke, Mr. Whiston, and other considerable Writers of that Time. To which is added, An Appendix, containing a large Addition to his Scripture Chronology, from the Author's own Manuscript; also an Account of his MSS. relating to a Greek New Testament, &c. 8vo. Pr. 3s. 6d. in Boards.* Field.

WHEN we say that Dr. Samuel Clarke was Mr. Jackson's friend, we perhaps bestow upon him the greatest encomium he deserves, excepting that of having the courage to think for himself, in opposition to his spiritual superiors. We learn from this author, that Mr. John Jackson was born in 1686; that he had a good education, studied Latin, Greek, and the Oriental languages; and that in 1712 he took to wife Elizabeth the daughter of John Cowley, Esq. collector of excise then at Doncaster. Soon after Mr. Jackson exhibited himself in public as an author, in favour of Dr. Clarke's Scripture Doctrine of the Trinity. In 1715 he again appeared in that Trinitarian controversy; and, by what we can gather from his biographer, he mauled Dr. Waterland very handsomely.

Without depreciating the merits of Mr. Jackson as a polemical writer, we really do not see the propriety of this publication at present, unless it be to revive theological controversies that cannot answer the smallest purpose of virtue, morality, learning, piety, or salvation; nor can we learn any thing from this history but that Mr. Jackson was a kind of intellectual fencer, and made a figure at a time when learning was a disgrace to itself, thro' zeal and enthusiasm on the one side, and pride and obstinacy on the other. Mr. Jackson was the butt of the orthodox,
and

and the following quotation from his life fully justifies what we have observed.

‘How ready, says the author, they (meaning the orthodox) were to accuse him, and how they manifested their malevolent disposition towards him, clearly appears from the following fact, which in one of his defences is thus related, “How partial, careless, or easily imposed upon by the evil advice of others; church wardens are, or may be in their presentments, may appear from another presentment made against the said John Jackson by the said church wardens, wherein they charge him the said John Jackson before the right reverend Edmund lord bishop of Lincoln, and the worshipful George Newel, Esq. vicar general of the said bishop, with *declaring and maintaining certain erroneous positions in his lecture sermons preached within the parish church of St. Martin’s in Leicester*—*even since the publishing his majesty’s directions to the archbishops and bishops for the preserving of unity, &c. bearing date the 7th day of May, as particularly the afternoon of the said day in which the directions were published*; whereas it is true and certain, that on the 7th day of May here specified, the said John Jackson was at London, and so could not preach any obnoxious doctrines on the said day in the parish church of St. Martin’s, Leicester.”

‘Of this he gave or had a sufficient proof, for he obtained the following certificate from London.

‘June 19, 1722.

‘It appears by the book of casual preachers, kept in the vestry of the parish church of St. James’s Westminster, that the reverend Mr. Jackson, rector of Rostington in the county of York, and confrater of Wigston’s hospital in the borough of Leicester, did preach in the said parish church of St. James’s Westminster, on Sunday May 7, 1721, in the morning,

‘Sam. Clark, D. D. Rector of S. James’s Westminster.

‘Bartho. Wimberly } Church-Wardens.
‘Charles Slane }

‘Ambro. Warren, Sub Clerk and Sexton.

‘They exhibited various articles in the court against him, some of which relate to his being a lecturer; but these he got quit of by proving that he was not a lecturer within the statute they proceeded on. In others they accused him of preaching erroneous doctrines, particularly in the 12th, which will be taken notice of presently. A summary of these we have in the
schedule,

schedule, which contains the following charges against him, viz. that he taught,

“ 1. That the Son and the Holy Ghost are not equal to God the Father.

“ 2. That the divinity of the Son consists in his having a sovereign power, and that such power was conferred on him after his resurrection.

“ 3. That the only true and proper notion of idolatry is, the giving religious worship where God the Father has not commanded it.

“ 4. That popery totally destroys Christianity.

“ 5. That the magistrate has no power to make any law in matters of religion, for the oppression of any opinion how absurd soever.

“ 6. That it is unlawful for the magistrate, or other person whatever, to establish any articles, or doctrines of religion, or impose them on the consciences of men.

“ 7. That it is doubtful, at least, whether there be any such thing as original sin.”

The rest of these memoirs are filled with the like important matters and quotations, which, perhaps, ought to have been consigned to that oblivion they so justly merit. In 1742 Mr. Jackson had an epistolary debate with his learned and worthy friend Mr. Whiston, concerning the order and times of the high priests, which displays learning on both sides, and is, at least, more harmless than the other controversial points he was engaged in. We are, however, to observe, that Mr. Jackson appears to have been a fair and candid adversary. He died the 12th of May, 1763, while it seems he was engaged in several laborious literary undertakings, of which the author of his life has given us specimens.

ART. IX. *Miscellaneous Pieces in Literature, History, and Philosophy.*

By Mr. D'Alembert, Member of the Royal Academy of Inscriptions at Paris. Translated from the French. 12mo. Pr. 3s. 6d. Henderson.

THE first of these miscellaneous pieces contains remarks on Translation, which, in general, shews the good sense and taste of the author; but in some places the justness of them is more than questionable, and perhaps they shew a superficiality that does no great honour to his learning. M. D'Alembert speaks of French translation, and seems to consider that alone,
with-

without reflecting how despicable the finest species of it must be in the eyes of a man of true learning and a sound critic. The translations of Cicero's epistles, by M. Mongault, and that of Quintilian's institutions, by the abbé Gedoy, are, perhaps the best in the French language, and yet they abound with mistakes that arise not merely from the poverty of the tongue into which they are translated, but from ignorance of the language out of which they are translated. This last is a fault that cannot be corrected by a good manner or a fine taste. The cure, to use a Ciceronian phrase, must arise, *ex intimis fontibus*, from the deep resources, of learning, and knowledge of the original language. These form the sterling currency of translation. Taste and manner are no more than paper credit, which unless the bullion is pure can never be rendered current but among people who, like the French, give to fashion the appellation of taste, and mistake genius for ferocity.

After enumerating two inconveniencies to which translation (still meaning French translation) is subjected, M. D'Alembert proceeds as follows.

'The third arbitrary law to which translators are subject, is the ridiculous constraint of translating an author from beginning to end. By this means the translator, fatigued and chilled by the weak passages, languishes in the most excellent parts; besides, why should he be put to the torture to give an elegant turn to a false thought, or to be nice upon a common idea? It is not to bring the faults of the antients to light, that we transplant them into our language, but to enrich our learning with what is excellent among them. To translate them by parcels is not to mutilate them, it is to paint them in profile and to advantage. What entertainment can there be in a translation of that part of the *Æneid*, where the harpies rob the Trojans of their dinner; or of those cold, and sometimes gross pleasantries, which disfigure the harangues of Cicero; or of those passages in an historian, which present nothing interesting to the reader in point of matter or style? Why, in short, should we transfer into another language that which has only graces in its own, like the details of agriculture and pastoral life, which are so agreeable in Virgil, and so insipid in all the translations which have been made of him?'

This is writing in the true spirit of French criticism. A translator has nothing to do but to gallop over carpet ground, and when he comes to a rough road he is to alight and walk his horse. But true criticism represents an original author as he is, and, generally speaking, his faults are as characteristic as his beauties. Was an Englishman to propose a translation of Virgil, omitting the

the episode of the harpies, of what Gothicism would he be accused by M. D'Alembert, and his brother academicians? As to the cold and sometimes gross pleasantries in the harangues of Cicero, we know of none. No compositions, perhaps, are more free from ribaldry of every species. Cicero is often severe, but he never is coarse; if he abuses a Verres, an Antony, or a Piso, he does it in terms that form part of his argument, and such as are interwoven with his subject: even his puns have their propriety. It is true, that in his dialogues *de Oratore*, he gives us some jokes for wit, which, perhaps, are of a false kind; but no such are admitted into his orations, which were revised and purged from all alloy before they were published, as may be gathered from many parts of his epistolary correspondence. We learn even from the best authority that his master-piece of eloquence, his defence of Milo, was composed but not spoken; and that the real speech he made was tame and frigid, and such as he was ashamed of.

M. D'Alembert applies his principles of skipping over particular passages to his own translation of the shining parts of Tacitus, of whom he gives a very just and a very spirited character. In this he imitates his countryman Corneille, who wrote criticisms on his own plays.

The next piece we meet with in this collection is a discourse before the French academy, which, while it contains an encomium upon eloquence, is actually a disgrace to that noble talent, by the fulsome praises the author lavishes on the two Lewis's, the 14th and 15th. Read this oration, they are the greatest princes that ever existed; read the book of truth, that is, consult the history of Europe, and we shall find the former the most execrable of tyrants, and the laurels pulled from the brows of the latter by the hands of a people whom our partial academican has not even deigned to mention. Then follow Reflections on Elocution and Style in general. This is an admirable piece, and such as would do honour to the age, if the author had had the courage to step beyond the limits of French learning. Even Marcus Tullius Cicero, to whose character M. D'Alembert is particularly, and very justly attached, sinks under his hands into *Mon chere Marc Tulle*. 'It is impossible, says he, without being melted, to read the affecting perorations of Cicero for Flaccus Fonteius, Sextus Plancius, and Sylla; the most admirable pieces of eloquence which all antiquity has left us of the pathetic kind. How vast must be their effect, may we not imagine, in the lips of that great man? Let us only represent to ourselves Cicero, in the midst of the bar, animating with tears the most affecting discourse, holding the son of Flaccus in his arms,

arms, presenting him to the judges, and imploring in his behalf humanity and the laws : can we wonder at the effect we are told of, that he was interrupted by the groans and sobs of the auditory ? can we wonder, that such a scene should seduce and bias the judges ? In fine, is it to be looked upon as amazing, that the eloquence of Cicero was so frequently successful in saving his guilty clients ?

These are very animated reflections, and worthy of a French academy ; but to a man who knows the arts and tricks which Cicero played with his eloquence, *their assurance is but skill* ; for it is extremely questionable whether there is a grain of truth in the facts alleged. Notwithstanding this, we cannot sufficiently recommend the tract in question, as being one of the very few morsels of which English literature has reason to envy that of France.

The short account of the government of Geneva, which follows in this collection, is clear, concise, and satisfactory ; but we are sorry to meet with the following passage in it.

— Perfect Socinianism is the religion of most of their pastors ; rejecting every thing that is called mystery, they imagine the first principle of a religion that is true, is, to propose nothing as an article of faith, that is not reconcilable to reason : thus, when they are urged with the necessity of revelation, so essential a doctrine of Christianity, they substitute the term of *utility*, which they like better. In this, if they are not orthodox, they are at least consistent with their own principles.

The abuse of criticism in religion contains many excellent solid observations ; and the same may be said of the essay upon the alliance betwixt learned men and the great : but the composition of both does not admit of our giving any extract from either. It is proper, however, we should inform the reader, that both are of a very moderate length. The next tract contains reflections on the use and abuse of philosophy in matters that are properly relative to taste. Those reflections were read by M. D'Alembert before the French academy on the 14th of March 1757, and the translation is performed by Mr. Gerrard. The memoirs of Christina queen of Sweden is the last ; but we can by no means think it to be the most shining tract of this collection. They were composed by M. D'Alembert, from his indignation at a large work printed in Holland, under the title of Memoirs of Christina Queen of Sweden, which, says our author, contains a portrait ill designed, torn to pieces, and dispersed under a heap of rubbish. Though we agree with M. D'Alembert in his criticism upon that work, yet we cannot help considering it as a picturesque distortion, that by the help of a proper focus, gives us a much better resemblance.

blance of the history and character of that princess than any thing we find in M. D'Alembert's memoirs.

Upon the whole : We most heartily recommend the perusal of these miscellaneous pieces to our readers, who, making abatement for the Frenchman and the academician, will here find many observations worthy of the critic and the philosopher.

ART. X. *The Budget. Inscribed to the Man who thinks himself Minister.* 4to. Pr. 1s. Almon.

WE have hitherto thought it most respectful to our superiors not to invade that province of figures, of which this piece makes so great a parade. But, after waiting for some time, to see whether any-thing bearing the resemblance of authenticity would be published in answer to it, we were given to understand, that the whole was below their notice ; that the calculations in it could impose upon none but those who are resolved to be deceived ; and that government would raise up to itself endless altercations should its members engage in every paper-war that such opponents may endeavour to raise. This apology seemed the more reasonable to us, as this Budget-maker's professed design is to break into the inmost recesses of public accounts, and to lay the ministry under the necessity of either leaving his performance unanswered, or giving it an answer that may be highly improper for the press, and can be fit only for that place where office-business ought to be revealed.

For these reasons we shall confine our animadversions on this author entirely to his own palpable omissions or commissions, and let public accounts speak for themselves.

He first founds his opposition to the conduct of the ministry upon an advertisement which appeared in the newspapers March 30, 1764, and which we shall suppose to come from some gentleman in office. This advertisement gives us the particulars of 2,771,867 l. 13 s. 6d. paid off from the unfortunate debt contracted during the late war. The Budget-maker does not contradict a single article of this account, but gives us to understand, that preceding chancellors of the exchequer always did as much, if not more, than the present ; and that all the articles ' which are so pompously called debts contracted in the late unfortunate war, are all of them articles provided for as they arise.' But admitting those articles to be provided for, the author should have told us that they were discharged. There

is a wide difference between providing for and paying; and we could name some former chancellors of the exchequer who provided for the national debt in the same manner as major Rakith did for his son Jackey; he allowed him 100 l. a year, but took care to win every shilling of it again, by enticing the young gentleman to play with him at back-gammon.

The advertisement goes on to state the establishments of the navy and army, together with the miscellaneous articles of expences; all which are uncontradicted by the Budget, as we apprehend they are taken from the votes of the house of commons. We then have a state of the supply, which amounts to 7,820,102 l. 19 s. 3 d. and we are told that "they raised this large sum without oppressing the subject by one additional tax, and without encouraging the spirit of gaming by lottery, which has been always found to be very profitable for, at least, the dependents of a minister. Nor have they gone to market for money at a time, when, though it might have been advantageous to individuals, it must have been very detrimental to the public." Those likewise are facts that are uncontroverted by the Budget, excepting what relates to 1,800,000 l. exchequer bills. The advertisement then gives us the ways and means for raising those supplies, and brings to that account the saving of non-effective men, which never was accounted for before, with the king's bounty upon prizes, amounting to 700,000 l. and, to make up the deficiency, we are told that two millions have been taken from the sinking fund. This last article is cavilled at by the Budget, who will not admit that the sinking fund has been encreased 391,000 l. by the smuggling cutters, upon 1,400,000 lb. of tea, having, by means of the cutters, been brought to pay the duty. But after all the unmerciful triumph of the Budget, upon the extravagance of this computation, what he says on the head scarcely amounts to a charge of inaccuracy; for the meaning of the advertisement may arise to no more than that the addition of 1,400,000 lb. of tea, brought to pay the duty, has contributed to the encrease of 391,000 l.

With regard to the 1,800,000 l. exchequer bills, we are to observe that the advertiser does not pretend to say they are paid off; and the Budget-maker most disingenuously insults his opponent for pretending to say they were paid, but without taking notice that one fourth-part of the interest upon a million of them has been extinguished. Let his friends in the minority produce one example of such a reduction during their administration.

This topic introduces a panegyric upon Sir Robert Walpole, and Mr. Pelham, whose administration the author endeavours to

Is always fresh, is always bright,
Discolour'd with no fordid stains.

Perfection to the last degree!

Soon as the pleasing smiles appear,
You see the beauteous iv'ry row
Shine like a pearl clear from its shell:
Not sullied with the scorching sun,
Cool and resplendent as the hail.

Sweet as the flow'rs of camomile,
Or those of palms delicious scent,
When th' ambient air is all perfume.
Like *water-bubbles* rising high
When mix'd with wine of gen'rous taste;
But in th' exactest order plac'd.'

If our reader does not find the true sublime and beautiful in this passage, he is candidly to attribute it to his ignorance of its original beauties, in the same manner as we pity a Frenchman who is not affected with the poetry of Milton and Shakespear.

MONTHLY CATALOGUE.

15. *An Essay on the Diseases most fatal to Infants. To which are added Rules to be observed in the Nursing of Children: with a particular View to those who are brought up by Hand. Small 8vo. Pr. 2s. 6d. Cadell.*

THIS is the second treatise on the diseases of children, for which the public has been indebted to practitioners at Hampstead. Notwithstanding the common disorders incident to infants have been reduced, by medical authors, to one single and general cause; the apparent difficulty of ascertaining them with certainty has occasioned that part of medicine to be much neglected: for parents, entertaining a false notion that little or nothing can be done for infants when ill, defer calling in proper assistance till it is too late; and the tender patient is left all the while to the care of old women, nurses, and midwives. The author of the piece now before us asserts warmly the expediency of reforming the administration in this province of physic. After giving a short account of the history, and diagnostic symptoms of the several diseases treated of, which are the inward fits, the thrush, vomitings, sour, curdled, green, or watery stools, and convulsions, he proceeds to the method of

of cure; which, according to established practice, is to consist in evacuating the acrid humours which irritate the bowels. For this purpose, he recommends the use of antimonial wine, in a few drops, as operating both by vomit and stool; and affirms, that though this has the character of being a rough medicine, which may make some afraid to exhibit it to those tender patients, he has given it to many children at different ages, and some of them very young, without ever observing it to produce any bad effect, but much the contrary. With regard to the use of antacid and absorbent medicines, we are of his opinion, that they ought not to be administered, until the bowels are sufficiently unloaded of acrid humours; since before that time, their efficacy is not to be depended upon; and the truce they may procure is but insidious, and of short continuance.

Besides the disorders of the bowels, our author mentions cursorily the measles, small-pox, and whooping-cough; in the two last of which he likewise celebrates the antimonial solution. But we are surprized that he has made no mention of worms, to which children are more particularly liable, as it is certain that those very often produce the most violent disorders of the bowels, and which cannot be cured without anthelmintic medicines. Upon the whole, however, this small treatise is entitled to approbation; as it inculcates a rational method of cure, and furnishes some observations of utility in the practice of physic.

To this essay are added 'Rules to be observed in the nursing of children: with a particular view to those who are brought up by hand.' This appendix contains several useful and uncommon dietetical injunctions, which we would recommend to the diligent perusal of those who are entrusted with the management of children. That the author is sufficiently conversant in the subject of which he treats, we have no reason to doubt: nor indeed has he left us destitute of an intrinsic proof of his application to it, even in his style; for we cannot help concluding that the following extraordinary passage is expressed in the language of the nursery.

'The following method will greatly contribute towards a child's resting in the night, and though it may appear strange at first to persons who never heard of it before, yet as I have seen it practised with success, I can therefore recommend it; and that is, for the nurse, the last thing she does before she goes to bed, about ten or eleven o'clock, to take up the child, *open it before the fire, turn it dry, and feed it, even if it is asleep.*' As to the fact immediately subjoined, of a child's eating a hearty mess of victuals while asleep, which we suppose is there meant; we must be at liberty to question the reality of such

any kind, either by sea or land, in his majesty's service, who would not apply for the like augmentation, which was impossible for government to comply with.

The rest of the calculations in this performance are introduced only to puzzle and deceive. How can the sums raised upon the excise, from 1760 to 1763, or from its customs from 1748 to 1754, or upon the imposts on wines, &c. in one shape or other, affect the present ministry? The like may be said of all the other estimates here, not one of which can be established into a charge against the right honourable person to whom this pamphlet is supposed to be addressed, or his friends. The rest of this performance is mere declamation, or somewhat worse, and even a treasonable correspondence is charged on the ministers who made the peace. 'The faculties of this country, says the Budget, were so far from being exhausted, that, at that hour, we were provided with funds for more money than all our previous successes had cost us.' Here the author has told us how we are to get the money, but he has been silent where we are to find the mint for coining 40,000 soldiers and seamen, who were to employ that money. But in fact, it is well known that the present ministry have been offered more money than their predecessors could have commanded, had they continued in office; yet they very properly thought that gold itself might be purchased too dear. They are, perhaps, the first British ministers who ever thought so. Towards the close of this performance, the minister is reproached for having called the conduct of the proprietors of navy bills, who would not subscribe to the four per cent annuities, faction.—Whether he did so or not, we are ignorant; but, when all circumstances are considered, let the Budget-maker be asked, whether he can find out another term for it? As for the stocks being at this time 15 per cent below par, let those who occasioned it smart for it. Our government may say with the French bishop *Paveant illi, non paveam ego*, If they will not pave, let them wade up to the knees in the mire they themselves are making. As to the present hardships of the landed interest, which are likely to continue, what the Budget says on that head must go for nothing, unless he can invent and point out another system of taxation.

To conclude: That part of this performance which is immediately levelled against the right honourable gentleman to whom it is addressed, is ridiculous and fallacious to the last degree; and the other parts, though pointed against him and his friends, are not more applicable to them than they would be to any other set of ministers who might have supplied their place, had they been equally well intentioned.

FOREIGN ARTICLES.

ART. XI. *L'Histoire de France depuis L'Etablissement de la Monarchie jusqu'au Regne de Louis XIV. par M. L'Abbé Velly, continuée par M. Villaret, Secrétaire des Nosseigneurs les Pairs de France, Garde des Archives de la Pairie. A Paris. 12 tom. in 12mo. Or, The History of France, from the Foundation of the Monarchy to the Reign of Lewis XIV. begun by the Abbé Velly, and continued by M. Villaret, Secretary to the Peers of France, and Keeper of their Archives. At Paris. 12 volumes in 12mo. To be had at Nourse's, and Vaillant's, in the Strand.*

THOUGH we have been already favoured with different histories of the French monarchy, some of which were compiled by very able writers, the public is still indebted to the late abbé Velly, for this learned and judicious performance. The author was possessed of all the qualifications necessary for writing a history, in a method equally interesting and instructive. His stile is perspicuous and elegant; his narrative animated and amusing. He has the art of disembroiling the chaos of obscure recitals, of perplexed details, and of the contradictory accounts of a great variety of authors, whom he has occasionally consulted. He confines his narration to the essential and most probable parts of history, and exhibits the different facts with the greatest fidelity. He is not a mere transcriber, who picks up every thing that comes in his way, and void of judgment and choice, only gives a new dress to events related by other writers. He is an author who traces things to the fountain-head, investigates the most antient and most authentic records, weighs the respective proofs, and maturely considers the validity of his testimonies; an author, in fine, who only aims at the discovery of the truth, and is never afraid of making it public.

This learned writer, being perfectly acquainted with the views, which an historian ought to propose to himself in the course of his narrative, has conformed to them with the utmost exactness. History, he says, being designed for the public instruction, ought to contain at the same time whatever relates to the prince and the state, to policy and religion, to arms and to literature, to useful as well as agreeable inventions. In this new history of France, we propose giving, together with the annals of the different princes, those of the nation over which they presided; to register not only the names of heroes, who have extended our frontiers, but likewise those of the great geniuses who have contributed to enlarge our knowledge; in a word, to intermix the recital of our victories

and conquests with researches into our manners, laws, and customs. We have taken particular care to point out the origin of certain usages, the principles of our liberties, the real sources and the different foundations of our public law, the first rise of the great dignities, the institution of parliaments, the establishments of universities, the foundation of religious and military orders; in a word, the many useful discoveries with which the arts and sciences have embellished and improved society.

So useful a plan cannot but meet with our approbation, as it has already obtained the applause of many able judges in foreign countries. M. Voltaire, in the additions to his general history, says, this method of conveying a knowledge of nations by their usages, is the only one suitable to a general history, and has been adopted by the abbé Velly and his learned continuator in their history of France, in which they have greatly surpassed both Mezeray and Daniel. The learned censor of the work observes, that the author in relating facts according to their due extent, and discovering the causes from which they arose, discloses the true principles of the French government. This is the proper characteristic of his history, and what must render the perusal of it both useful and agreeable to the public.

The seventh volume of this work made its appearance in 1760, when the death of the abbé Velly deprived society of a valuable member, and the literary republic of a writer, who seemed to add a lustre to it by his singular abilities. France still resounds with the eulogiums by which the public did honour to his memory, and to his writings. This loss would have been more severely felt, if his history, which had been conducted to the middle of the 14th century, had remained imperfect. But fortunately for the public, the work has been continued by M. Villaret, a gentleman who, having been employed several years in a court of judicature, has had an opportunity of examining into a great part of the charters and ancient records of the French monarchy. He communicated his design to M. Capperonier, of the academy of belles lettres, and librarian to his most Christian majesty, by whom he was encouraged to continue so useful an history. He began with the 8th volume, which comes down to the reign of Philip of Valois; and he has since published the 9th, 10th, 11th, and 12th volumes, the last of which contains the reign of Charles VI. to 1407. This able historian has exactly followed the vestiges of his predecessor. While he delineates the great events and revolutions, he shews us the origin of the laws and customs of the French nation, points out the progress of public vices and virtues, traces the discoveries that have been made in the arts and sciences,

ences, with the establishments they had occasioned, and fixes their different epochs. Here we meet with the same perspicuity, the same elegance of style, the same exactness in inquiring into facts and their causes, the same attention in characterising the manners and spirit of the age, and the same diligence in pointing out the new institutions. In short, in perusing this judicious and elegant history, a person would almost imagine that he is still reading the agreeable and instructive writings of the abbé Velly. The continuator says he is sensible of the difficulty of the enterprize, yet he enters upon it with confidence; a confidence derived from too pure a source, not to flatter himself with the hopes of obtaining at least the public indulgence. No other view has he in this undertaking than the desire of serving his country, whose approbation he shall consider as the greatest and the most glorious of rewards.

In our future Reviews, we shall, perhaps, give some extracts of this celebrated history, not with an intent to relate any common events of the French monarchy, which are too well known even to an English reader; but to exhibit some of the anecdotes not contained in other histories, or some of those striking passages which serve to display the abilities, the lively style, and the profound reasoning of the abbé Velly and his continuator.

ART. XII. *Recueil de Medailles des Peuples et de Villes, qui n'ont point encore été publiées, ou qui sont peu connues. At Paris. 3 Volumes 4to. Or, A Collection of Medals of Nations and Cities that have not been yet published, or are but little known. At Paris. In 3 Volumes 4to. and are to be had at Nourse's, and Vaillant's, in the Strand. (Continued.)*

WE have already given an account of this valuable work, with an extract, in our Journal of the month of March last. Several motives induced us to enter into a detail in regard to the matter contained in these volumes. Besides the scarcity of so great a number of medals presented the first time to the public, it must be allowed that whatever is capable of improving our knowledge of the ancient state of Gaul, Spain, and especially of Italy, ought to meet with the favourable reception of all lovers of polite literature. In fine, nothing is more apt to flatter the curiosity, and to fix the attention even of the learned themselves, than a view of some of the monuments of antient Greece: by these their lights are increased.

These are observations by which the greatest writer may profit ; and Mr. Buchanan has given us several very just animadversions upon the works of our most celebrated authors, for which, were they now alive, they certainly would, or ought to, thank him. Correctness is not always the characteristic of a great genius, and this grammarian proves it in many flagrant instances.

21. *Historical Essays upon Paris. Translated from the French of M. De Saintefoix. In 3 Vols. 12mo. Pr. 9s. Burnet.*

The greatest part of the first volume consists of anecdotes upon the edifices in Paris, many of which are both curious and entertaining. The remainder of this volume, and the whole of the second, contains ingenious and sarcastic strictures upon the manners and customs of the French, under their different races of kings : M. de Saintefoix is, however, sometimes mistaken, and frequently hurried away, by his zeal for his countrymen, into partial errors. The whole of the third volume under the title of *The Wars between France and England*, is an attempt to refute Rapin de Thoyras in such passages of his History of England, as do not flatter the superior courage and warlike skill of his countrymen. This volume, which has no immediate connection with the general title or design of the book, will be little satisfactory to an English reader, especially if he hath perused Rapin's History, as he will most frequently find the quoted text from that author falsified to favour M. de Saintefoix's refutation.

The translation seems to have been executed by different hands, as the style is not the same throughout, though it is not in general censurable.

22. *A Voyage round the World, in his Majesty's Ship the Dolphin, commanded by the Hon. Commodore Byron. In which is contained a faithful Account of the several Places, People, Plants, Animals, &c. seen on the Voyage : and, among other Particulars, a minute and exact Description of the Streights of Magellan, and of the Gigantic People called Patagonians. Together with an accurate Account of seven Islands lately discovered in the South Seas. By an Officer on board the said Ship. 8vo. Pr. 3s. 6d. Newbery.*

This performance has the air of being a real journal of the voyage mentioned in the title ; and contains many particulars which we believe are new to the public. That a race of very tall men exists near the Straits of Magellan, cannot now admit of a doubt. They are here particularly described ; but the editor

editor or author of the journal has been so tender of giving umbrage to his superiors, that he has left blanks for the degrees of latitude ; so that the precise places which he describes cannot be ascertained.

23. *A Letter to Doctor Maty, Secretary of the Royal Society ; containing an Abstract of the Relations of Travellers of different Nations, concerning the Patagonians ; with a more particular Account of the several Discoveries of the latest French and English Navigators, relative to this gigantic Race of Men ; including a full Reply to the Objections made to their Existence. By Abbé Coyer, F. R. S. Small 8vo. Pr. 2s. Becket and Hondt.*

This abbé alternately affects a sceptical and a decisive air. Sometimes the existence of Patagonians is ridiculed, sometimes it is affirmed, but without any degree of wit, humour, or reasoning on either side. At last his performance lands in an Utopian system of propagation, religion, government, the civil and military arts, education, police, *and all that*, which he supposes the real Patagonians to enjoy. The only remark we shall make on this Letter is, that had an Englishman's name been prefixed, the publication of it would not have defrayed the expence of paper and print.

24. *An Appendix to Dr. Swift's Works and Literary Correspondence. Improved from an Edition printing by Mr. Faulkner : and now first published, April 1767. 8vo. Pr. 6d. Bladon.*

The contents of this pamphlet are the gleanings of a great man's study, many of which, had they not escaped his observation, he would have consigned to the flames. We find nothing in them which can interest a reader so far as to peruse them, excepting three letters to Mr. Archdeacon Walls, written in 1713, when a design was on foot to make the dean prolocutor of the clergy in Ireland. The publication of the other pieces in this small collection does no honour to the dean's memory.

25. *A short View of the Laws now subsisting with respect to the Powers of the East-India Company to borrow Money under their Seal, and to incur Debts in the Course of their Trade, by the Purchase of Goods on Credit, and by freighting Ships or other Mercantile Transactions. 8vo. Pr. 6d. Nicoll.*

This little pamphlet, we think, fully answers its title, by justifying the proceedings of the company in purchasing goods on credit, and incurring debts by freights, and such other circumstances.

There are several other medals which have only the letters MA. for their legend. Such, among others, are those of bronze, which have a tripod for their type, as that of No. 27. with Minerva's head on the other side. Liebe having seen a medal of this sort, with the letters MAS. imagined they stood for ΜΑΓΝΗΤΩΝ ΣΙΗΤΑΟΥ.

It is observable that the medal, No. 24. has the figure of an eagle, as well as several others in this collection, never before published, and consequently there was a time when the inhabitants of Marseilles had chosen the eagle for the symbol of their city.

Rhodanusa. No. 28. on one side of which we behold a rose, as on the medals of the isle of Rhodes, with the letters MA. on the table or field; on the other side the representation of the sun, with a small eagle in relief on the right cheek, is worthy of particular observation. The workmanship is somewhat coarse, and different from that of the medals coined at Rhodes. The letters MA. seem to denote that they were struck by the city of Marseilles; and as it was found in Provence, there is reason to think it belonged to the town called *Rhoda* by some, and *Rhodanusia* by others, which had been built by the Rhodians at the mouth of the Rhone, and was afterwards seized by the inhabitants of Marseilles. While it was in the hands of the latter, they might suffer the sun and the rose to continue on the coins of this town, in order to denote its original; at the same time, to shew they were masters of it, they substituted the letters MA instead of PO, which we generally meet with on the medals of Rhodes: they likewise added the eagle to the sun, the former being one of the symbols which they had adopted, as appears from the medals of Marseilles.

Rheims. The medal, No. 30. on one side of which is represented a man's head uncovered, with a collar about his neck, and on the other a lion, the legend of which is *Remos, Arifio*, belongs to the city of Rheims. *Arifio*, in all probability, was the chief or sovereign of the people called *Remi*, of whom this city is still the capital. There are other more common medals of this place, that have *Remo* for their legend on both sides; and for their type, on one a chariot drawn by two horses, on the other three heads joined close together. Some antiquarians are of opinion that those three heads represented the sovereign, the senate, and the people. Others fancied them to be the heads of the triumvirs, Octavius, Mark Antony, and Lepidus. Father Harduin, who was at first of that sentiment, afterwards adopted the opinion of father Sirmond, viz. That they represented the three Gauls, in the same manner as the three heads we see on the medals of the emperor Galba, with the legend *Tres Gallia*.

Tournay,

Tournay. The medal, No. 34, the legend of which on one side is *Durnacus*, and on the other *Donnus*, was published by Bouteroue. This medal is attributed to the town of Tournay. There are many others that have likewise *Durnacus*, or *Durnacos*, for their legend on one side, and on the other *Aufcro* on some, and *Dubno Rex* on others, which have been also published. *Donnus* and *Aufcro* were, without all doubt, sovereigns of the country of Tournay, who had not assumed the title of king like *Dubno*. Beger, who has given us a medal similar to that of this number, but which wanted the word *Durnacus* on the face, imagined it to have been struck by a petty sovereign who reigned in the Alps by the name of *Idonnus*, according to Strabo; and that he was the very same with him called *Donnus* by Ovid.

————— *Progenies alti fortissima Danni.*

Besides *Dubno's* medal, of which we have been speaking, there are several others in this collection, whose legend is *Dubno reix*, *Duboreix*, and *Dubnosu*.

Pootika. No. 11: plate 5. This is one of those medals called uncertain. It appears that *Bootika*, which we meet with on a medal published by Bouteroue, and the above *Pootika* are the same name, though these two medals differ in other respects in the head, and in the figure of the reverse. Bouteroue fancied his medal to be stamped with the head of a woman, and that it represented *Boadicea*, that celebrated queen of the Ancient Britons, by some called *Vovadica*, and by others *Boadica* and *Bunduika*. But we can hardly attribute the present medal to that queen, as it contains a man's head covered with an helmet. We are ignorant of the meaning of the legend *Rovica* on the reverse.

I T A L Y.

The Italians have written the most of any nation concerning the antiquities of their towns, and their different medals and coins. A list of the performances of this kind would lead us too far. If there are any who speak of the medals exhibited in this collection, the author is quite unacquainted with them; for he has all along confined himself to such as were never before published, or those on which he had occasion to make some remarks.

Ancona. Plate 7. The first in this plate, which is the city of Ancona, with a harbour on the Adriatic, was published by Goltzius. It represents an elbow, being the shape of that part of the coast where this city is situated, from whence it took its name, *αγκυρ*, *ancon*, signifying an elbow in Greek.

And

And here we may observe, that several other ancient cities used to represent on their coins the figure of the several things from which they derived their name. Such were the Medals of the town of *Cardia*, whose type or symbol is a heart; the isles called *Cleides*, which represent a key; *Rhodes* a rose, &c. which is what the French call *Armes parlantes*.

Graviscæ. The medals, No. 8 and 9, of this plate, can be attributed to none but the town of *Graviscæ* in *Hetruria*. The three globules upon them, denote the value of the pieces relatively to the Roman *As*. This is what we likewise see on the medals of several towns in *Hetruria*, *Magna Græcia*, and even of *Sicily*.

With regard to the letters KPH, which we find on the first, together with the letters IPA, the initials of the name of that city, one would imagine them to denote the origin of the inhabitants of *Graviscæ*, whose ancestors came from *Crete*; but it is more probable they express the beginning of the name of a magistrate: and what induces me to be of this opinion, is the letters OEOA, which are on the second medal, in other respects no way different from the preceding.

Heraclea. The medal No. 10. of the 7th plate, of the city of *Heraclea*, was published by *Goltzius* and *Paruta*, who through inattention mistook the inscription on this as well as on other medals of the same town, and read *HEPAKAHTON*, instead of *HPAKAHION*. *Father Harduin* attributed those medals to *Heraclea* of *Acarnania*, because of the names of magistrates which appear on some other medals of the same workmanship, and which are not, he says, on any medals of the other towns of the name of *Heraclea*; wherein, however, he is mistaken. *Spanheim* and *Liebe* on the other hand pretend, that this medal belongs to *Heraclea* in *Sicily*. They all take notice of *Minnerva χαλκιοικος*, on account of the letters KAA, which they imagined to be on some of those medals. *Havercamp* is of a different opinion, and thinks that those letters signified the town to be a colony of the *Chalcidians*. But the medal, No. 11. has certainly KAA not XAA, and, in all probability, these were the initial letters of the name of a magistrate. A further proof of their belonging to *Heraclea* in *Italy*, is their having been found in the neighbourhood of the place where that city was situated, and their bearing a resemblance not only in the workmanship, but in the type, to the medals of *Tarentum*, of which *Heraclea* was a colony.

Liebe was the first who observed the mark of aspiration H, prefixed to the first H of the name of the town, on almost all the medals of that place. This mark was overlooked by every body else that had treated of the medals of *Heraclea*.

The

The ruins of this place, known by the name of Polleore, are still extant in Calabria.

Hipponium. The medal, No. 15. of the 7th plate belongs to the town of Hippo, or *Hipponium*, in the province anciently called Brutū, now Calabria. This Hippo was afterwards known by the name of *Vibo*, *Vibo Valentia*, and simply *Valentia*. We have also some medals of this place by the latter name. This city was celebrated for the worship of Proserpina; and there would be some reason to think that the head with the legend ΣΩΤΕΙΡΑ on the medal of this numero, represented that goddess, had it not been covered with an helmet. Proserpina, as well as Pallas and Diana, was in several countries represented with the single title of ΣΩΤΕΙΡΑ. She had a temple by that name in Laconia; and is represented by the same title on the medals of Sicily and Cyzicum. The cause of her being in such high veneration at Hippo was, their believing that she came hither from Sicily to gather flowers, with which that neighbourhood abounds. Hence the matrons of the place were obliged to gather the flowers they wore on solemn festivals; and it would have been a disgrace to them to deck themselves with any that had been purchased.

Calium. The medals No. 16 and 18 of this 7th plate, were never before published. Haym has given us one that bears some resemblance to that of No. 17, and he pretends that it belongs to the town of *Calina*, in the state of Venice. But had he attended to the globules over the head of Pallas, he would never have been guilty of this mistake: for these globules are, generally speaking, to be found only on the medals of Magna Græcia and Sicily; and, as we before observed, they denoted the value of the piece, with respect to the Roman *Aſs*. There can, therefore, be no doubt, but those medals belong to the town of *Calium* in Apulia.

Cals. Most antiquarians have taken notice of the medals of the town of *Cales* in Campania. They are common in silver and in bronze, but none as yet had appeared in gold. There is one of that metal in this collection, on the face of which is the head of Minerva, and on the reverse a Victory drawn in a triumphal chariot by two horses.

Copia. The two medals of *Copia*, No. 19 and 20, plate 7. were never before published. This city's original name was *Thurium*, or *Thuria*. The Romans, to whom it submitted, sent a colony thither, and gave it the name of *Copia*, according to Strabo, Stephen of Byzantium, and Livy; yet the legend on these two medals has *Copia*, which can be referred to no other town, because of the globules on them. It seems that it did not long retain the name of *Copia*, or *Copie*, but soon recovered its ancient

antient denomination. Livy, after mentioning it by the name of *Copiae*, speaks of it again by that of *Thuria*, and Cicero calls it *Thurii*.

Cumæ and Liternum. Father Harduin pretends that Goltzius was mistaken in referring to the city of *Cumæ* in Italy, the medals he published with the legend *ΚΥΜΑΙΩΝ*, among which is included that of No. 23 in the 8th plate. He would have it that they belong to the town of *Cuma*, or *Cyme*, in *Æolia*. But this medal bears no sort of resemblance to those of the latter town, of which we shall take notice hereafter; and the head on the reverse, which some imagine to be the head of the *Cumean Sibyl*, is perfectly similar to those we see on the medals of *Naples*: for what he says with regard to the testaceous fish represented on it, a fishery might as well have been carried on near the coast of *Cumæ* in Italy as on that of *Cuma* in *Æolia*. Besides, *Campania* was a very fruitful country, and this is designed by the ear of corn on this medal.

The medal, No. 24. which has no legend, and never was published, is attributed to the same city, as well by reason of the inverted frog, which appears on another medal of *Cumæ*, published by Goltzius, as because of the globule marked on it, which denoted the value of this small piece of coin. In the neighbourhood of *Cumæ*, there was a large morass, which undoubtedly abounded in frogs.

The medal, No. 25. bears a perfect resemblance both in type, form, and workmanship, to those of *Naples*, *Nuceria*, *Suessa*, and other towns of *Campania*; so that there is no room to doubt its belonging to the same province. It is attributed to the town of *Cuma*, which is commonly written *Cumæ* by the Latins, and sometimes *Cume*, as it is in the Etruscan characters on this medal. These are followed by other Etruscan letters, which can be rendered only by *Liternum*. It is not at all extraordinary that the letter *I* should be omitted in the Etruscan word, the vowels being often omitted in that language, and particularly the vowel *I*, as the learned *Bianconi* has observed. We have no account of Etruscan medals of the town of *Cuma*, nor of any others in the like character, containing the joint names of two cities. Those of *Cumæ* and *Liternum* were in the same neighbourhood; and it seldom happens that any author takes notice of one without mentioning the other. It is probable that these cities concluded a mutual alliance, and, to express their union, caused a common coin to be struck with both their names, as we meet with several medals of Greek towns, with the names of two, and sometimes three, joined together, to which names the word *OMONOIA* is generally added.

[*To be continued.*]

FOREIGN

FOREIGN LITERARY INTELLIGENCE.

ART. XIII. FRANCE.

PARIS. *Abregé Chronologique de L'Histoire Generale d'Italie, depuis l'An. 476 jusqu'au Traité d'Aix la Chapelle, en 1748. Par M. De St. Marc, de l'Academie de la Rochelle, in 8vo. Tom. 2. A Paris.* Or, *A Chronological Abridgement of the General History of Italy, from the Year 476 to the Treaty of Aix la Chapelle, in 1748. By M. de S. Marc, of the Academy of Rochelle, in 8vo. Vol. 2. 1763. at Paris. To be had at Nourse's, and Vailiant's, in the Strand.*—The first volume comes down to the year 840; this second begins at that period, and ends at 1207. The third, which completes the whole, will soon make its appearance. Of all the chronological abridgements written in imitation of that of the celebrated M. Henault; this was the most difficult to undertake, and is, perhaps, the best executed. A general history of Italy cannot so easily be exhibited in a short sketch; as the prodigious variety of matter renders the connection of the several parts extremely embarrassing. Italy has had so many sovereigns, and such a multitude of petty states since the declension of the Roman empire, that a more than ordinary patience and dexterity were requisite to form and execute a plan, which should unite such an amazing variety with order, and so concise a narrative with perspicuity. This the learned author has performed, as we intend more fully to demonstrate in a future examination of his work.

Abbé Pluche, a name well known in the learned world, has left behind him a work lately published, the title of which is *Concorde de la Geographie des differens Ages, in 12mo.* Or, *The Harmony of the Geography of different Ages.*—This work, in which M. Pluche agreeably instructs his reader, is divided into two books. In the first he surveys the four parts of the world, and omitting a tedious enumeration of insignificant towns, known to us only by name, he stops at the principal places, and gives us a geographical, natural, and historical account of them, sufficient to convey a clear, though general, idea of the terraqueous globe. The second book treats of antient geography, or the history of the famous colonies and settlements. The whole is illustrated with 12 maps, well engraved.

Essai politique sur la Pologne. A Paris, chez Briasson, in 8vo. Or, *A Political Essay on Poland, in 8vo.*—A work extremely interesting in the present circumstances, since it contains a very just account of the constitution of that republic, and of the manners and temper of the people.

La Vie de Michel de L'Hôpital, Chancelier de France, 12mo. A Paris, chez Bure. Or, *The Life of Michael de L'Hôpital, Chancellor of France, in 12mo.*—The character of that illustrious man, and the tempestuous times in which he lived, cannot but render this work, which is elegantly penned, extremely interesting to a great number of readers.

Memoires Historiques, Critiques, et Anecdotes de France. Par M. le Dreux de Radier. A Paris. 4 Tom. 12mo. Or, *Historical and Critical Memoirs and Anecdotes of France. By M. le Dreux de Radier. At Paris. In 4 vols. in 12mo.*—The author of this performance is well known for his extensive knowledge of the history and antiquities of France, The work itself relates entirely, though it be not expressed in the title-page, to the queens of France, as well consorts as regents, including their favourites, who, in all times, have had too great a share in political revolutions, to be neglected in the history of those events.

ART. XIV. ITALY.

ROME. Venanzio Monaldini, a Roman bookseller, has undertaken to give us a new edition of Virgil's works, in four volumes in folio, on a very fine paper, and beautiful type. This edition is to be printed from the famous MS. belonging to the Medicean library at Florence. To the text are added the various readings, taken from the Palatine MS. and from another MS. called by Pierius *Codex Romanus*, both in the Vatican: besides, the editor has given us the various readings from the Leyden edition in 1640, by Haak, and from the Paris edition in 1682. *ad usum Delphini*. In a different type on the opposite page, there is to be an Italian translation in blank verse, by father Ambrogio Fiorentino, of the society of Jesus, professor of rhetoric at Rome, with notes, critical, historical, &c. Each volume is to contain some particular dissertations, either by the translator himself, or by other living authors, on the most difficult passages in that great poet. All the paintings of the Vatican MS. already engraved by Pietro Santi Bartoli, will be ranged in their proper place; and, in order to supply the deficiencies of the MS. the editor intends to give the most beautiful pieces of antiquity, published or unpublished, that are any-way relative to the subject of the text. There will also be a faithful specimen of the antient characters, such as they appear in the manuscripts made use of; the copy will be exactly conformable to the original; and each volume will conclude with a complete index. The first volume is finished, and contains the

Bucolics and Georgics; to which are prefixed two lives of Virgil, one by Donat, and the other by father la Rue. The work is to be published by subscription, the conditions of which are, to pay four zequins upon the delivery of the first volume, two more on the delivery of the second, and so of the rest; so that each volume will come to two zequins, and three to non-subscribers.

NAPLES. *Le Pitture antiche d'Ercolano e contorni intese, con qualche spiegazione, Tomo Terzo. Napoli, 1762, nella Regia Stamperia.* Or, *The antient Pictures of Herculaneum, engraved, with an explanation. Naples, at the King's Printing house. In the Form of an Atlas.*—This third volume of the paintings of Herculaneum, is in the same taste as the two preceding. The composition, ordonnance, and details, are on the same footing, both in the text and the notes, except that the plates are not quite so well executed, nor the subjects they exhibit always so interesting as in the foregoing volumes. The plates are sixty in number. The 1st represents Apollo with his lyre, resting upon an altar. The 2d is a Bacchus, finely coloured. The 3d is the fable of Endymion and Diana. The 4th represents the fable of Phryxus and Helle. The 5th is a nymph in a walking attitude. The 6th is conjectured to be Ulysses presenting himself before Penelope. The 7th is a symbolical figure, supposed to be Venus attended by Persuasion, and little Cupids flying towards her from the jaws of Indigence. The 8th and 9th represent the mother of Helena, and Jupiter in the form of a Swan. The 10th is conjectured to be the goddess Nemesis. The 11th exhibits three graces, painted naked, with great elegance. The 12th is thought to be Boreas and Orythia. The 13th is a woman, armed with a bow and arrow. The 14th is the hunting of the wild boar by Meleager. The 15th is Hyppolitus flying from the incestuous addresses of Phædra. The 16th and 17th are two sea-nymphs. The 18th represents a Nereid and a Centaur. The 19th is a satyr teaching a youth to play on the flute. The 20th contains a youth with wings, a priestess of Bacchus, and a Silenus. The 21st represents Scylla, with her devouring monsters. The 22d is a woman in an Etruscan dress. The 23d is a Cytharista, or a woman playing upon an instrument. The 24th exhibits two old men, almost naked. The 25th represents an old man and a wrestler. The 26th is a young woman seated, and looking at herself in a glass. The 27th represents two women half-naked, sitting on the ground, who are supposed to be the nurses of Bacchus. The 28th, 29th, 30th, and 31st, exhibit some female dancers, with great elegance and grace. The 32d represents some little Faunus's, dancing on a cord, in different attitudes. In the 33d there are twelve of those rope-dancers. The 34th contains

four genii, and the 35th as many, who by their attributes and ornaments seem to allude to a Bacchanalian entertainment. The 36th exhibits two Hermes's, or Priapus's. In the 37th there is a third, together with a Bacchus, of a very good colouring. The 38th is the god Bacchus again, but ugly and old. The 39th is a trophy. The 40th is the introduction of the Trojan horse with torches, and a crowd of men and women. The 41st, 42d, 43d, and 44th, exhibit a great variety of scenes, as men and women, differently habited, in public forums, porticos, shops, &c. and differently occupied. Here you see also a number of horses, oxen, carriages, and equestrian statues. On the 45th and 46th, you see several of those wax tables, which the antients made use of for writing. Among others there is a woman in a pensive posture, just ready to write a note on the tablet, or wax table, yet dubious about what she shall write. The 47th represents a Hercules, and some wrestlers. The 48th is an historical piece, so much injured by time, as not to be decyphered. The 49th exhibits Psyche in the midst of two cupids. The 50th represents the whole that could be preserved of the basso-relievos of an apartment in Herculaneum, discovered in 1760. The 51st exhibits five ugly figures of antient priests in white robes, and short sleeves. The 52d is supposed to represent the worship which Venus received at Paphos. The 53d contains a basso-relievo, with a landscape. The 54th exhibits some glass vessels with red wine, and different sorts of fruits. The 55th is a kind of grotesque piece, greatly admired for the beauty of the fine lofty columns, embellished with a variety of ornaments. The 56th and 57th contain two pieces of architecture in the same taste as the preceding. The 58th exhibits that part of a temple which the Romans called *Tholus*. The 59th is the magnificent vestibule of a temple. The 60th shews several parts of the same kind of building, in the middle of which is a tholus, or cupola, supported by eight columns in the Ionic order. This volume concludes with some observations on thirty different flourishes or borders, with which the beginning and the end of the descriptions and explanations of each plate are embellished. The flourish at the end of these observations is very remarkable; it represents a gnomon, or sun-dial, of beautiful white marble, like that of Paros, well preserved.

FAENZA. *Degli antichi Edifizii profani di Ravenna. Libri due.* Di Anton. Zirardini, Ravennate, Giureconsulto in Faenza, 1762. 4to. Or, *The antient profane Buildings of Ravenna. In Two Books.* By Antony Zirardini, of Ravenna, Civilian in Faenza.

—This performance is considered as a supplement to the history of Ravenna, written by Jerome Rossi, a second edition

of which is preparing for the press. The present work is embellished with notes, several of which are by the abbé Pietro Paolo Ginanni. We are informed that M. Zirardini has written a larger treatise on the same subject, which the public are very desirous of seeing.

ART. XV. GERMANY.

VIENNA. Towards the close of the last year was printed in this city; *Antonii de Haen, S. C. R. Majestatis Consilarii & Archiatri, nec non Medicinæ in hac Alma, & Antiquissima Universitate Professoris primarii, Societatis Scientiarum Haarlemensis, & Physico-Botanicæ Florentinæ Socii. Pars Octava. Rationis Medendi in Nosocomio Practico, quod in gratiam et Emolumentum Medicinæ Studiorum condidit Maria Theresia, Augustissima Romanorum Imperatrix, Hungariæ, Bobemiæ, &c. Regina, &c. &c. Vol. in Folio of 270 pp.*

Lettre de M. Haen à un de ses amis, au Sujet de la Lettre de M. Tyssot à M. Hirtzel, 1763. 8vo. pp. 100. Or, A Letter from M. de Haen, to a Friend of his, concerning a Letter from M. Tyssot to M. Hirtzel, 1763.

Nicolai Josephi Jaquin, Selectarum Stirpium Americanarum Historia, in qua ad Linneanum Systema determinatæ descriptæque sistuntur Plantæ illæ, quas in insulis Martinica, Jamaica, Domingo, aliisque, et in vicinæ Continentis Parte observavit rariores; adjectis iconibus in solo Natali delineatis. Vindobonæ ex officina Kranshana, 1763. This is a most useful work to physicians and surgeons who intend to visit or settle in those islands.

BERLIN. M. Bilguer has lately published, in the German tongue, a work which will be of singular use to surgeons, as it contains a great number of excellent and curious observations. The title is, *Chirurgische Wahrnehmungen, &c. Or, Chirurgical Observations*, chiefly made in the hospitals of the Prussian army, during the course of the last war, from 1756 to 1763, by divers surgeons, and now collected and published with remarks, by John Ulric Bilguer, doctor of philosophy, physic, and surgery, surgeon general in Prussia, member of the Royal Society, &c. &c. at Berlin, in 8vo. 1763.

ULM. Mr. Schelhorn has lately published the second volume of his, *Aménités Historiæ Ecclesiasticæ & Literarum*, in 8vo. Perhaps we shall take some further notice of this work in another part of this Journal.

HALL. The bookseller Hemmerde has lately printed in this city a German treatise on human happiness, in 1764, in 8vo. pp. 192. It is sufficient to name the author, the cele-

brated M. G. F. Meier, for the reader to conceive an high idea of this work.

GOTTINGEN. Professor Heyne has lately favoured the public with two academical pieces, which are written with great spirit and taste, and shew the author to be worthy of succeeding to the celebrated M. Gesner. *De morum vi ad sensum Pulchritudinis, quam Artes sectantur, Prolusio*, Cbr. Gottl. Heyne, 1763. *Bonarum Artium Literarumque incrementa ex Libertate Publica. Oratio Professionis Rhetoricæ atque Poeticæ adeundæ causâ in Academia Georgia Augusta, A. D. 23 Julii*, 1763. *Dicta a C. G. Heyne.*

FRANKFORT. Here has lately been published, in the German tongue, the following work: *The moral and political Writings of M. de Moser, Privy Counsellor to the Landgrave of Hesse Cassel. Vol. I. in 8vo.* Some of these tracts had appeared separately, and been inserted in periodical works; they were all well received by the public, who have a very high idea of the learning and probity of M. de Moser. Courtiers and ministers of state will meet with excellent lessons, and be directed to the proper means of reconciling politics and religion. The first, and perhaps the best discourse in the collection, is intituled, *The Character of a Courtier, a Man of Honour, and true Christian.* Here M. de Moser shews himself as much a friend to virtue and christianity, as he is skilled in the science of government.

J. C. Gebhard has lately printed the following work; *Daniel in der Lewen Grube, &c.* Or, *Daniel in the Lions Den, a Poem in Six Cantos.* By M. F. C. de Moser, 1763. This prosaic poem shews the genius and abilities as well as the religious sentiments of the celebrated author.

Lettres de Mademoiselle de Jussy à Mademoiselle de —. Or, *Letters from Mademoiselle de Jussy to Mademoiselle de —.* —This is a very agreeable romance, written with great spirit, and delicacy of sentiment. It consists of one volume in 8vo. 221 pp.

ART. XVI. UNITED PROVINCES.

AMSTERDAM. *Fasciculus Dissertationum Anatomico-Medicalium cum tabulis æneis, apud J. Schreuder, 1764. 8vo. pp. 173.* —The dissertations contained in this collection, are, I. *Caroli Augusti Madai Anatome ovi humani fecundati, sed deformis, trimestri abortu elisi.* II. *Philippi Adolphi Boehmer de Uracho Humano.* III. *Nicolai Theune de confluxu trium Cavarum in dextro cordis atrio.* IV. *Joannis Christiani Themelii Commentatio, qua nutritionem fœtus in utero per vasa umbilicalia solum fieri, occasione monstri ovilli sine ore & faciebus nato ostenditur.* The public are promised a continuation of these dissertations.

Entretiens

Entretiens de Phocion sur le Rapport de la Morale avec la Politique. Traduit en Grec de Nicocles, avec des Remarques. 1763. in 12mo. Or, *Phocion's Discourses on the Connection between Morality and Politics.*—This is an ingenious fiction, wherein the author of these discourses introduces the Athenian general discoursing on manners, laws, political principles, the prosperity of states, and the good of humanity. The manuscript of this work is pretended to have been found by accident in the library of Mount Cassino. We intend, in some future Review, to give a more particular account of this excellent composition.

Specimen Historiæ Naturalis Globi Terraquei, præcipue de novis e Mari natis insulis, et ex his exactius descriptis, et observatis, ulterius confirmanda Hookiana telluris hypothesis, de Origine Montium et Corporum Petrefactorum, cum figuris æneis. Autore Rudolpho Erico Raspe. Amst. et Lippæ, 1763, in 8vo—This is a very curious work on natural history, published by the same hand who superintends the edition of some posthumous performances of the great Leibnitz, which are soon expected to make their appearance. M. Raspe, in his researches, shews great learning, accuracy, and precision.

Here has lately appeared, in the Dutch language, the following work: *A Natural History, or particular Description of Animals, Plants, and Minerals, according to the System of Linnæus. Vol. I. of Birds, in 8vo. 1763.*

Clavis Epistolarum Hugonis Grotii, nunc primum Edita. Amstelædami. A Felio pamphlet.—The learned have long wished for a performance of this kind, which should explain not only several proper names and words in Grotius's letters, but likewise a considerable number of passages concerning the times, written in cypher. M. de Bose had the key of those letters which relate to the general affairs and secret intrigues of the court of France, with the explication of the cypher, given him by a Swede. This gentleman was so polite as to communicate it to some of his particular friends, by which means it came into the hands of M. Burmannus, and now it is published by one of that professor's friends, in the same form as the fine edition of Grotius's epistles, printed by Blæu, in 1687.

Les Oeuvres du Philosophe bienfaisant. 4 Tom. 12mo. Or, *The Works of the beneficent Philosopher, in 4 Vols. 12mo.*—The pieces contained in this collection are already known to the public: but we are obliged to the editor for collecting them together. They could not be published under a more proper title, so well adapted to the nature of the respective performances, and to the character of a prince whose very name strikes us with admiration and respect, the great and good Stanislaus.

MONTHLY CATALOGUE.

Art. 17. *A Second Letter to the Common Council of the City of London, with Remarks on Lord Chief Justice Pratt's Answer to Sir Thomas Harrison the Chamberlain.* 8vo. 1s. Nicoll.

WE have already given some account (see p. 305 of this volume) of the letter to which this is the sequel; and we there acquainted the reader that we durst not venture either to imitate or to recommend the asperity of many passages in that performance. The letter before us sets out in a most exquisite strain of irony, which introduces the printed answer of lord chief justice P——, when he was presented with the city-freedom in a gold box, and which this writer, upon what authority we know not, calls a letter, and terms it “the cool sober axioms of a thinking magistrate, committed to paper, and intended for the perusal of a numerous body.” Supposing this to be the case, the author is very severe upon some *supposed* slips and inaccuracies in his lordship's answer. The word *behaviour* is represented as being ambiguous. The appellation of the *city of London* does not belong to the common-council of that city, and is compared to the few citizens who *hurled up their caps, and some ten voices cried, God save King Richard*, in the play. We know not what authority the letter-writer has to tell us, that his lordship has given *it under his hand* that the common-council of London is ‘the most respectable body in this kingdom, *after the two houses of Parliament.*’ The author mentions the two houses of convocation, the privy-council, the two universities, the body of the law, and the merchants of London, who, he thinks, had a right to be heard in arrest of judgment in this point of precedency; and he gives several reasons, *seria mixta joco*, in support of his opinion. Those reasons contain an equal knowledge of the constitution and a true vein of raillery. He then takes notice, that the common-council of London are more respectable than the parliament itself, ‘because, says he, you *affirm* what they have *disclaimed* as a privilege of parliament.’

We are unwilling to follow this politely sarcastic author in all his other observations upon his lordship's answer, because if it was unpremeditated, it is somewhat ungenerous to subject it to a strict criticism; if it was premeditated, it is an evident proof that his lordship never can make a figure in the belles-lettres. Towards the end of this letter a very arch comparison is introduced between the compliments paid to his lordship by the cities of London, Dublin, and Exeter, and that paid by the worshipful company of butchers at Dublin, a common-hall assembled,

bled, to Luke Lemarsh, Esq. intendant to his excellency the lord-lieutenant, for his *behaviour* in his office. We apprehend that we need say no more to excite the curiosity of our readers to peruse this severe, but spirited and sensible, letter.

Art. 18. *An Essay on the Trade to the Northern Colonies of Great Britain in North America.* 8vo. Pr. 1s. Becket and De Hondt.

This author is an artful and sensible advocate for a trade between our northern colonies and the French and Dutch colonies; a point which has long been canvassed in the western mercantile world: and those, who write on the side of the question with this author, seem, of late, to have had the superiority of the argument.

Art. 19. *A Letter from the Elephant to the People of England.* 4to. 1s. Sumpter.

Of all the stupid productions which we daily have the misfortune to peruse, we have not met with one more unmeaning than this. No account can be given of its tendency but that of staining paper; and therefore we must let it rest in the lap of dulness and oblivion.

Art. 20. *An Answer to the Budget. Inscribed to the Coterie.* 4to. 1s. Sumpter.

A most wretched attempt made by the North Briton, or some of his allies, to recommend the Budget, by seeming to answer it.

Art. 21. *The Crisis: Being Three State Poems on the following Subjects; I. The Northern Dictator. A Dialogue between a Highland Peer and his Vassals. II. On the Reduction and Surrender of the Havannah, and Conclusion of the late Peace. III. Caledonia. A Description of that fertile and beautiful Kingdom. Written on the Dismission of the present glorious Minority. And humbly addressed to the Honourable Assembly in Albemarle-street.* 8vo. 6d. Williams.

These are the ravings of an author who has got a knack of rhyming, just sufficient to render him despicable to the minority, whom he praises, and pitied by the ministry, whom he abuses. His invectives against the Scots are below contempt, and consequently below criticism.



Art. 27. *An Answer to Dr. Mayhew's Observations on the Charter and Conduct of the Society for the Propagation of the Gospel in Foreign Parts.* 8vo. 1s. Rington.

This is a controversy which we wish with all our hearts was finished. The pamphlet before us seems to be a sober rational refutation of Dr. Mayhew's attack upon the charter and conduct of the society: a question*; and we cannot help thinking that the author writes with more temper, as well as greater abilities, than the doctor has discovered in this controversy.

Art. 28. *The Claims of the Church of England seriously examined. In a Letter to the Auth. of an Answer to Dr. Mayhew's Observations on the Charter and Conduct of the Society for propagating the Gospel in Foreign Parts. By a Protestant Dissenter of Old England.* 8vo. 6d. Nicoll.

Though this writer affects moderation, yet he displays most indecent, as well as liberal, rancour against the church of England; and we are sorry to say, that the dissenters of New England, if we are to judge of them by their writings, have discovered a spirit which must make every considering impartial reader wish that they may continue dissenters still. What lengths might they not go, had they authority on their side, were they of the established church! *Quid Domini facient?*

Art. 29. *A Defence of the Observations on the Charter and Conduct of the Society for the Propagation of the Gospel in Foreign Parts against an anonymous Pamphlet falsely intitled, A Candid Examination of Dr. Mayhew's Observations, &c. and also against the Letter to a Friend annexed hereto, said to contain a short Vindication of the said Society. By one of its Members. By Jonathan Mayhew, D. D. Pastor of the West Church, in Boston.* 8vo. 2s. Nicoll.

This performance does by no means contribute to give any better opinion of the moderation, decency, or philosophy of the New England dissenters, than we have expressed in the two preceding articles,

Art. 30. *An Essay on the more common West-India Diseases; and the Remedies which that Country itself produces. To which are added Some Hints on the Management, &c. of Negroes. By a Physician in the West-Indies.* 8vo. 1s. 6d. Becket and De Hondt.

This is a rational and practical tract, and extremely worthy the attention of all British subjects, who have any connection

tion with the West Indies. There is a plainness and candour in it seldom to be met with in pamphlets of this kind, nor can its conclusion, which is as follows, be made too public.

‘ Every owner of an estate ought to have the following medicines sent him annually from England.

Spanish flies.	Jalap.	Crude mercury.
Castor.	Opium.	Corrosive Sublimate.
Calcined Hartshorn.	Nutmegs.	Oil of Turpentine.
Spirit of Hartshorn.	Rhubarb.	Plaster, common.
Sal volatile drops.	Spirit of lavender.	Turner’s cerat.
Cloves.	Tinctura thebaica.	Verdigrease.
Oil of cinamon.	Alum.	Vitriol, blue.
Ipecacuan.	Common caustic.	Vitriol, white.

‘ With some skins of leather, some rolls of tow, and a little lint. Each plantation should also have a glyster-syringe, and a small one.

‘ In the above list I have recommended no empirical compositions. Creoles are but too fond of quackery. If any such are sent, the British Oil, James’s Powder, and Turlington’s Balsam, seem to deserve the preference.’

Art. 31. *A Letter to the Gentlemen of the Faculty, in and about London, concerning a new Discovery, on the Art of restoring Sight, when lost by that Defect known by the Name of a Cataract, &c. By the Chevalier John Taylor, Oculist.* 4to. 6d. Wilson and Fell.

This letter, which is far from being destitute of merit, seems to have been penned by the chevalier upon some unlucky rivalry he has lately met with in his favourite profession.

Art. 32. *The Virtues of Sage, in lengthening Human Life. With Rules to attain Old Age in Health and Chearfulness.* By Dr. Hill. 8vo. 1s. Baldwin.

The public is no stranger to the various branches of philosophy, moral, natural, and divine, which this author has figured in. We are fully sensible of the *real* benefits of bardana, honey, and sage; all which have been celebrated by the doctor, and he has assigned to them their respective stages of efficacy; but he has distinguished the latter with the property of *lengthening human life*. We hope that the next pamphlet the doctor shall publish will be on a medicine for *perpetuating human life*. In the mean time, we congratulate the author for having, by this discovery, acquired an epithet, which with all his various knowledge his friends have long wished to see him possessed of, that of the SAGE DOCTOR.

Art.

Art. 33. *Proceedings of a General Court Martial, held at the Judge Advocates Office, in the Horse Guards, on Saturday the 14th, and continued by Adjournment to Wednesday the 18th April, 1764; for the Trial of a Charge preferred by Colin Campbell, Esq. against the Honourable Major General Monckton.* 8vo. 1s. Robson.

We have already given some account of Mr. Campbell's trial for killing an officer in Martinico *. It seems he fancied himself to be ill treated on that occasion by major general Monckton, the British commanding officer upon the island; and upon his application to his majesty, and the secretary at war, an order was granted for this court martial, before whom, after an impartial and candid trial, the major general received the most honourable acquittal that, perhaps, any officer ever did. The court consisted of twenty-one general officers.

Art. 34. *A New System of Philosophy, founded on the Universal Operations of Nature.* By James Usher. 8vo. 2s. Davies.

This system is a very pretty philosophical romance; and, if we understand the author aright, it is founded on the supposition of certain corpuscles, or volatile parts of bodies, which are lodged in the atmosphere, and are the principles of revegetation and resuscitancy of all substances which we think to be perishable.

'The atmosphere, says he, is the vast reservoir to which the volatile parts of bodies are assumed, when those bodies are corrupted, and their crasis destroyed; and from which they return again, and are resumed into new bodies, to restore the youthful progeny of nature. The dissolution of animal bodies, and of soft flimsy vegetables, laid together in heaps in warm weather, is so sudden and abundant as to become observable to sense: a copious effluvium or steam is emitted from the putrid body into the air, offensive to the smell, and sometimes visible to the naked eye, while the body sensibly diminishes in bulk and weight; till at length the fugitive and volatile parts are exhaled, and little left behind but a small portion of clay, which served as a fixed residence or vehicle to the volatile parts that are escaped into the air.'

In establishing this system, the author has strenuously endeavoured to demolish what he calls mechanic philosophy; and the reader whose turn is towards studies of that kind, will

* See Critical Review, vol. xvi. p. 74.

here find very agreeable amusement. We cannot, however, help observing, that the whole of this performance is little better than a commentary upon the author's motto from Virgil:

Igneus est ollis vigor, et celestis origo
Seminiibus!

Art. 35. *The Succession of Parliaments; being exact Lists of the Members, chosen at each General Election, from the Restoration to the last General Election, 1761, with other useful Matters. By Charles Whitworth, Esq. Member of Parliament. 12mo. 3s. bound. Davis.*

The honourable gentleman who has had public spirit enough to publish these lists, gives us, in an advertisement, the following account of the performance.

‘ I thought it might be a desirable work to publish a list of the several parliaments from the Restoration, specifying the names of the members chosen for each county, city, and borough, at the general elections; as also the peers and members for North Britain since the Union, being the first parliament of Great Britain: setting forth the days they met for business, were prorogued, and dissolved; adding thereto, the names of those great persons, who filled the chair of the house of commons at each period; with a complete index of the members names.

‘ As to the names of those who were elected upon vacancies, or rechosen, it would have gone beyond the compass and intention of this work, which is designed for a pocket volume; but, I flatter myself, this will appear sufficiently useful to persons curious in these matters, and, if it meets with their approbation, it will be the greatest pleasure to

C. W.’

But, notwithstanding Mr. W.’s last paragraph, upon inspecting the manner of printing those lists, and the largeness of their margins, especially the bottom ones, we are of opinion that, if he had consulted an accurate printer, the names of those who were elected upon vacancies, or rechosen, might have been very easily admitted, without swelling the bulk of the work. We could wish to see something of this kind executed, as it would serve as an excellent political ephemeris, especially since the Revolution. We are sorry to acquaint the author, if Mr. W. may be termed such, that, to our own knowledge, some of the names are mis-spelt; but this is unavoidable in a work of this nature, even by the most careful transcriber.

Art. 36. *Matrimony made easy; or, a new Form of Marriage, founded on the Principles and Practice of the Holy Patriarch, and the Laws of God and Nature: With a Petition, &c. for tolerating the same, and putting it upon an equal Footing with the Marriages of the Quakers and Jews; supported throughout by Reason and Scripture, and the Determination of two remarkable Cases of Conscience, the one respecting Divorce, the other Polygamy. By a Bishop of the Church of England. 8vo. 1s. 6d. Sandby.*

Think not, gentle reader, that tho', by a bibliopolitan, or authoretical imposition, this pamphlet carries in its title the words 'By a Bishop of the Church of England,' that therefore a bishop is the author of it; for this same prelate was no other than the famous Gilbert Burnet, of Sarum, who resolved the two cases here specified, and therefore gave a handle to this stale piece of title-craft.

As to the body of the pamphlet, it is a wild collection of common, we will not say *anti-christian*, quotations and arguments in favour of polygamy, which we have charity enough to hope the author has thrown out only as a piece of humour; for we cannot suppose any man to be absurd enough to imagine that they deserve any serious consideration. The two arguments of the prelate are ushered in by a passage from the memoirs of Mr. Macky, who, like his lordship, was a mighty dealer in anecdotes. The two points are, Question the first, Is a woman's barrenness a just ground for a divorce, or for polygamy? Question the second, Is polygamy in any case lawful under the gospel? Though the good prelate has made a pretty liquorish case of the first question, yet we apprehend that his solution of it is pregnant with impossibilities and inconsistencies, and, indeed what might have been expected from a prelate of his warm complexion, and a person who, of all men in the world, was the least fitted, either by nature or habit, to solve a case of conscience. In the first place, he declares barrenness to be a just ground for divorce, 'and (continues he) if it is apparent that a woman, either through the situation and disposition of her parts, or some other quality inherent in her matrix, cannot conceive, this being attested by physicians, she is to be declared barren.' But we should be glad to know whether any gentleman of the faculty ever pretended to visit or examine the matrix of a living woman; or whether all the faculty together can give any satisfactory, and far less a decisive, opinion upon the case he supposes.

The second case resolved by the prelate is replete with the arguments that are made use of in the preceding part of the pamphlet, and no way applicable to the state of a society under

a chri-

a christian, or, indeed, a moral, dispensation. Upon the whole: This performance puts us in mind of one gentleman giving another a box on the ear. Says the latter, Pray, Sir, is this in jest or in earnest? In earnest, by G——, answers the other. I'm glad of it, says the gentleman, for I don't love such jokes; and so fairly took his leave of his antagonist, as we do of this writer.

Art. 37. *The Rise and surprising Adventures of Donald M'Gregor. A Novel. In Two Volumes. 12mo. 4s. Williams.*

This work would be more properly animadverted on by the flagellation of the beadle than it can be by that of a Reviewer. It is, perhaps, as gross a violation of the laws of decency, virtue, learning, and wit, as the most profligate age ever produced. The reader may judge for himself, when he is informed that this same Donald M'Gregor, when he was but seven years of age, was debauched by a parson's wife; and when he was but thirteen, he was within less than a hair's-breadth of ravishing his own mother, who escaped that pollution by a flea biting her upon the backside.

Art. 38. *Memoirs of the Chevalier Pierpont, Vols. III. and IV. 12mo. 5s. Doddsley.*

We have, in a former number, animadverted upon the two first volumes of this performance *, to which we must refer our readers. The author goes on in the same *sang froid*, and resembles a French beau some years ago, who used to ride in Hyde Park, with his hat under his arm. He and his company take an airing through Spain, all over carpet ground, surrounded by Elysian prospects, snuffing up aromatic gales; their eyes entertained with all that is superb in architecture, or pleasing in painting. They are joined in their walk by the brave, the polite, and the handsome, part of the creation. No storms ruffle, no heat incommodes them; and in this manner they travel many hundred miles of a country, that (without the pale of romance) is represented as the very suburbs of hell.

Amongst the many curious receipt-books daily published, we are surprised that none has yet appeared on the subject of *romance cookery*, which the author now before us seems to understand perfectly well. Through both the volumes, there is not a single original sentiment, description, or incident, and yet a callow reader may peruse it without perceiving any thing is wanting. The lady's travels into Spain, Clarke's account of

* See Critical Review, vol. xv. p. 11.

that country, and the help of a large geographical dictionary, with a few romantic exaggerations, afford him materials for the descriptive and topographical parts. Felibien, de Piles, and a few other French translations set him up as a connoisseur in painting, and present him with anecdotes of artists. Rollin, Rapin, Du Bosc, and a whole legion of French writers, equip him for a critic. An eighteen-penny jest-book supplies him with wit and humour, and he can pick up divinity and morality from every stall. After all (to do our author justice) he shews himself a sufficient master of address by the mince-pye order in which he serves up his entertainment, which is sometimes so disguised, that at first we cannot discover the original ingredients. It is, however, plain, that Fontenelle, the abbé le Pluche, and some other French virtuosi, have been of infinite service to him in forming his manner; for some of the stories he introduces are pretty, without being tiresome.

Art. 39. *The Amours and Adventures of Charles Careless, Esq.*
12mo. 6s. Fletcher.

The first discovery which this same Charles Careless makes is the nakedness of his own mother, who, though a young lady of a most virtuous education, heiress to a vast fortune, and possessed of incomparable qualities both of body and mind, in a manner forces her father's footman to debauch her, and to become the father of our hero; after which she runs off and marries the butler, but carries our author along with her. The reader is not to imagine that we are to follow Mr. Careless through all the coarse, indelicate, hackneyed adventures of his life. It is sufficient to say, that though his grand-father gave his mother 17,000 l. after her marriage with the butler, yet Careless was treated with the utmost barbarity, because his grand-father left the bulk of his estate to one of his kinsmen. Though Charles was a most dutiful child, yet he leaves his mother, when she is upon the point of starving for want of the necessaries of life. Though he is a very moral youth, yet he debauches every woman he can come at, and in this respect he paints himself worse than the devil can make him; for while he is very modest, he performs feats of gallantry that are beyond human abilities. Though he has a very generous spirit, he chuses to associate with the lowest and most infamous wretches; and though an excellent oeconomist, he reduces himself from comfortable circumstances to be a common beggar in the streets, and to sleep all night on the warm embers of a Whitechapel glass house. To complete his character, though

he is a very worthy honest fellow, yet he buys a pair of pistols, and goes, more than once, upon the highway.

Though the incidents in the narrative of our author's life are trite and despicable, and though his plan is inconsistent and absurd, yet he has not been quite unsuccessful in painting some of the lower scenes of life, such as jails, gaming-houses, intrigues with kept prostitutes, and the like; but we can by no means recommend the perusal to the virtuous and inexperienced part of our readers, for this reason, because our author commonly owes his being relieved from his greatest distresses either to improbable accidents, or, what is worse, to his whoring and gambling, which ought to have brought him to the discipline of Bridewell, instead of raising him from misery.

Art. 40. *The Progress of a Female Mind.* 8vo. 1s. 6d. Corbett.

This lady's mind resembles an upholsterer's warehouse: it is full of rich goods and excellent materials, but nothing stands in its proper place; and her perpetual allusions to Hebrew learning give us some reason to suspect, that a lady is not the *real*, or, at least, the *sole*, author of this Progress.

Art. 41. *Letters from Father Charlevoix to the Dukes de Lesdiguières.* 8vo. 4s. Goadby.

These letters are well worth perusal, as they contain the best accounts we have of those immense tracts of territory ceded to Great Britain. The publication of them is the more seasonable, as the author wrote them by order of the French king, at a time when he little thought of being obliged to part with the countries they describe, and therefore this account is the more to be depended on.

* * *The Works of Mr. John Glas having been criticised in the 15th Volume of this Work, p. 318. that Gentleman has thought proper to send the following Remarks to a very particular Friend, at whose earnest Request they are now published.*

“ No ingredient in my olla was intended to please the palates of such men as the Critical Reviewers. What they say of me from Diogenes brings to mind what his master Antigenes said upon his being commended by some whom he thought of as I do of those Reviewers: I am troubled (said he) to think what ill I have done.—To make the black broth of Sparta palatable, one must have bathed himself first in the Eurotas: and to the philosophers and orators of Athens, where Paul was a babler, the Lacedemonians were illiterate and ignorant people.”



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